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BAPTIST CHURCH, WAKEFIELD.

June 15. 1901.

HISTORY
OF THE
FIRST BAPTIST CHURCH
IN
WAKEFIELD, MASS.,
1800—1900.

Compiled by
REV. N. R. EVERTS.



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Wakefield

CHURCHES

BAPTIST.

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INTRODUCTION.

In the year 1800 a Baptist society in Wakefield, a branch of the Baptist church in Woburn, erected a meeting house, maintained stated preaching on the Lord's day, observed the ordinances of Baptism and the Lord's Supper, and the following year settled a pastor. Although not recognized as an independent church until 1804, the First Baptist Church in Wakefield may properly be said to have had its beginning with the century; and at its close it seemed eminently fitting that the story of the one hundred years of its existence should be told.

In the year 1900 Rev. N. R. Everts, Dea. Samuel L. White, and Freeman Emmons, Esq., were appointed to prepare a history of the church for publication. After a careful review of the church records the other members of the committee requested Mr. Everts to compile the work and prepare it for the press. In its preparation the compiler has sought to make the history, not only an accurate record of events, but a useful manual of reference. He has also sought, by diligent research, to rescue from oblivion facts and incidents that seemed worthy of preservation.

The task has been to him a pleasant and profitable one, and if the result may prove correspondingly pleasant and profitable, in some degree, to the dear flock with whom he was permitted to spend twelve happy years of his ministry, it will be to him an unspeakable satisfaction. He embraces this opportunity to gratefully acknowledge his large indebtedness to all those who have kindly contributed material, and otherwise assisted in the preparation of the work.

* CHAPTER I.

That part of the town of Reading now known as Wakefield began to be settled in 1639, and was incorporated as Reading, May 29, 1644. A Congregational church was organized the same year (1644). As other parts of the town became settled, two other churches of the same order were established in other villages, but no Church other than Congregational existed here for about 160 years. At the close of the Revolutionary war, religion, in the sense we understand it, had well nigh disappeared from what is now Wakefield. The Puritanic faith had given place to liberalism. There may have been some secret disciples, but there were not many, if any, who were known as experimental Christians. Yet the consciousness of immortality and accountability to God was not wholly lost. About the year 1787 a religious meeting was established Sabbath evenings, in the Centre school-house. After a few weeks, however, it was discontinued, because some felt that prayer was an essential part of religious worship, and there was no one either willing or prepared to perform such a service. There were some persons who

* This chapter is from the pen of Dea. Edward Mansfield, a portion of a "Historical Sketch of the First Baptist Church in Wakefield," prepared for the Boston East Association, and printed in the Minutes of that association for 1893-1894.

were desirous of hearing occasionally different kinds of preaching, and procured an article to be inserted in the warrant for the parish meeting, to see if they could be allowed the use of the parish meeting house when not otherwise engaged. The application was refused. But after this, occasional sermons were preached at private houses by ministers holding Calvinistic views. One of these preachers was Rev. Thomas Green, a Baptist minister of West Cambridge (now Arlington). He was invited, not because he was a Baptist, but because he was a Calvinist. It is probable that his preaching had some connection with the conversion of a young man by the name of Ebenezer Smith, who was baptized in West Cambridge in 1788. His younger brother Benjamin, led by his own curiosity and love of sport, accompanied him to West Cambridge on the day he was to unite with the Church. The Lord in His mercy met the youth, convicted him of sin, and made him feel the need of salvation. In the following year he united with the same Church. In the spring of 1789, two young men, Lilley Eaton and David Smith, were led by ill health to think seriously of death and the judgment. This state of mind had not been induced by any external circumstances. The preaching in the place was not calculated to alarm sinners, and there were no private Christians who felt it their duty to speak to others about the way of salvation. These two young men deeply sympathized with

each other, but they were very ignorant of the doctrines of grace. Through the summer they drooped, and all the prescriptions of friends and physicians were unavailing. A daughter of the red men of the forest was the first to discover the true nature of the malady, and to tell the white men where a cure might be found.

In the latter part of the same year (1789) there was a revival of religion in what is now Reading. Meetings were frequent and deeply interesting. A few people in this village often attended those meetings, and became so much interested in them, that after due thought and conversation, they solemnly resolved to establish a religious meeting on Sabbath evenings at home, and invite other serious minded young people to unite with them. Accordingly about twenty young persons, male and female, solemnly covenanted with God and each other to meet on the Lord's day evenings to worship God. This is believed to be the first instance of such a use of the Lord's day evening in this place. To human appearance the materials for such a meeting were not to be found in the village. To the sober inhabitants the idea appeared chimerical and ridiculous, and they predicted an early failure. But the meeting then established has been continued till the present time. These meetings were greatly blessed to the conversion of sinners and their advancement in knowledge and piety. In September, 1793, a society was formed of those

who cherished a personal hope of salvation by grace. They bound themselves to give and receive counsel, admonition and reproof with meekness, and to say nothing to wound each other's feelings. This constitution was signed by nineteen persons, all males.

Neither of these societies avowedly held Baptist sentiments. Not all of the members of the one instituted in 1789 were ever converted. Not all of the members of the one established in 1793 connected themselves with the Baptists. The larger part, if not all, of this latter society would have united with the Parish Church if the preaching there had met their felt wants. As the case was, they were thrown on their own responsibility, to examine the Bible for themselves. Some of them had often attended on the preaching of Mr. S. pastor of the Congregational church, in what is now Reading and agreed with the fundamental sentiments set forth in his discourses, but there was one subject of which they could not make the scripture account look like the practice of Mr. S. Still they tried to bring their minds to the practice of Pedo-Baptists, being sincerely desirous of uniting with them, having friends among them whom they much respected, and hoping they might find a way to avoid the reproach of joining a sect who were so contemptuously spoken of as were the Baptists. In this state of mind they went to Mr. S. to see if he could remove the difficulties in their

minds as to his mode of baptism; but his arguments were unsatisfactory, and they were led, though reluctantly, to walk in the way they had so earnestly desired to avoid. Having arrived at this point, in the spring of 1794, three of them set out for Boston to introduce themselves to Dr. Baldwin, and to relate to him what, as they trusted, the Lord had done for them, with the design of uniting with the church under his care. As Dr. Baldwin was unacquainted with them, he proposed to come out to Wakefield to make the necessary inquiries concerning them, and also to preach. On the 21st of April, Dr. Baldwin came into town for the first time. Encouraged by him the three young men, Lilley Eaton, Jacob Eaton and David Smith, offered themselves to the Baldwin Place Baptist Church and were received. The fourth of May was appointed for their baptism. At the hour when it was known the tide would be favorable, they went forth to the usual place, immediately in the rear of the meeting house, for the purpose of attending to the ordinance; but, to their amazement, it was found that there was no water in the pond. An evil-minded man had drawn it away; but God intended it for good. As there was a pond in South Reading whose waters could not be drained, Dr. Baldwin engaged to come out on Monday, the 12th of May, and baptize them there.

As baptism was then a new thing in town, and very few in the place had ever seen the ordinance

administered—even the candidates had never witnessed it—there was a great crowd at the water side. Many had intended to make sport, and some had even threatened to commit violence. But Dr. Baldwin, by his dignified presence and gentlemanly bearing, commanded the respect of all. He discoursed on the^d occasion from the words, “We know that we have passed from death unto life, because we love the brethren.” The preaching and the administration of the ordinance were attended by remarkable power. Many were constrained by their deep convictions to follow Dr. Baldwin into the house. While he was eating his supper in one room, another room was full of anxious inquirers. During the following summer twelve from the town were baptized, some in Boston, some in Woburn, and some in South Reading. Subsequently most of the baptized persons became connected with the Baptist church in Woburn, and were constituted into a branch of that church in August, 1794.

CHAPTER II.

The first meeting house of the new organization was erected in 1800. The old church record of this period says: "In the spring of this year (1800) we petitioned the people in this place for liberty to meet in their school house, near the meeting house where we should have preaching, and the house not in use by them, but our request was rejected, which made it appear necessary that we should build a house for public worship. Accordingly, in December, nineteen persons agreed with brother Jeremiah Green to build. We purposed to set the house on common land, where we supposed it would not be any damage to the town, but we have been forbid by promises and threats, although they plead no use for the spot of land. In order to prevent difficulty we purchased a spot."

The site for the building, undesignated in the record, was near the residence of the late Sylvanus Clark, No. 37 Salem street. The record further says, in summing up the events of the year: "Our number is now twenty-two, twelve brothers and ten sisters, all residing in the south part of the town," embracing that portion known later as South Reading, and now Wakefield.

The faith and courage of this little band of

disciples should not be forgotten. Nineteen persons uniting to build a meeting house, and that without the sympathy of their townsmen, or fellow christians, outside of their communion.

The 14th of May, 1800, after prayer by Elder Smith, the frame of the meeting house was erected. It was a small edifice, thirty-eight by thirty-four feet, with galleries. The devoted little band met in their new meeting house the first time, Sunday, July 27th. Three months later the house was completed, and Wednesday, October 22d, it was publicly dedicated to divine worship in the presence of a congregation numbering about four hundred. The dedication sermon was preached by Dr. Baldwin from 2 Chron. 6:41. "Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." Another service was held in the evening, when Rev. Mr. Bradley preached from the word "Live." Ez. 16:1. "November 16th," continues the record, "we had the unspeakable privilege of commemorating the love and sufferings of our Lord and Saviour Jesus Christ, in the ordinance of the Supper, for the first time at Reading, and in our meeting house."

One cannot read these faded records of the genesis of this church without catching the glow of these ancient disciples and being deeply impressed with the fact that its foundations were laid in a

spirit of holy consecration and self sacrifice. We are not surprised to learn that during the following year they were greatly blessed. In the fall of the year 1801 Rev. Ebenezer Nelson became their pastor.

The year 1803 will ever be memorable in the history of the church for a revival of remarkable power. Rev. Thomas Paul, an eloquent colored preacher, then in the fulness of his powers, assisted Mr. Nelson. The whole town was moved; the hardest characters were awed and constrained to acknowledge that God was in the work. This was a part of the great revival of religion that swept the whole country at the close of the last century and the opening of the present, and which inaugurated a deeper spirituality in the American churches. Said Rev. Dr. Tyler in his work entitled "New England Revivals:" "Within the period of five or six years, commencing with 1797, it has been stated that not less than one hundred and fifty churches in New England were visited 'with times of refreshing from the presence of the Lord.'"

Hitherto the Baptists in this town had not formed themselves into a regular church, but were considered a branch of the Woburn Baptist church where many of them joined when they were baptized. The revival of 1803 had strengthened their numbers to such an extent as to warrant their organization as an independent church. This was effected January 31, 1804, by a council convened

on that date, composed of the pastors and delegates from "the church in Boston, in Beverly, in Malden and Woburn," which gave them public recognition as an organized church of our Lord Jesus Christ. The same day Rev. Ebenezer Nelson, who had been nominally their pastor since 1801, was formally invited to become their pastor and accepted the invitation. The same year the church united with the Warren Association of Baptist churches. From "Backus History of the Baptists in New England" we learn that this Association at that time extended "over all the old colonies of Plymouth and the Massachusetts, excepting what is west of Connecticut River, and into three adjoining states," and the Minutes of the Association in 1805 report fifty-one churches, nine of which were received at that session, with a total membership of 4453.

Mr. Nelson remained with this church till March, 1815, when the church reluctantly accepted his resignation, giving him a letter of recommendation in which they say "We do now recommend him to the churches, and all to whom this may come, as an able minister of the New Testament; one who hath been enabled to be in good measure faithful, a blessing to this church and place, for whom we desire forever to bless the great Shepherd and Bishop of souls." Leaving here he became pastor of the Baptist church in Malden where he died in May, 1825, in the seventy-second

year of his age, and the fortieth of his ministry. While residing in Malden he was a member of the Massachusetts Constitutional Convention of 1820.

Rev. Mr. Nelson has the honor of being the first pastor of this church, and of safely leading it through the first years of its church life, a period usually fraught with perils. He must have been a wise and judicious man, for during his ministry with this people, covering more than thirteen years, a spirit of harmony seems to have prevailed in the church, and they were blessed with a healthy growth.

In the History of the Town of Reading we find these additional facts concerning him. "Rev. Ebenezer Nelson lived on the place long owned and occupied by Hon. Thomas Emerson (the Prentiss house on Common street). Mr. Nelson came to this town from Middleboro, where he was born in 1753, and was settled as the pastor of the Baptist church in South Reading in 1804. He was then about fifty years old, and, as we remember him, was rather below the middle stature, wore a wig and cue, dressed in small clothes, with knee buckles and shoe buckles. He was not classically educated, but was well informed and well read, and a fair, offhand, plain, extemporaneous speaker; was a warm Republican and patriot, and a zealous advocate of religious freedom; he was of a very social and genial disposition; fond of humour and could himself tell a pleasant story."

During the next three years the church was without a pastor, but enjoyed constant preaching on the Sabbath and the hearts of many were turned unto righteousness. Twenty-two were baptized.

In the spring of 1818 Rev. Gustavus F. Davis, having accepted a unanimous call from the church, was formally recognized April 23, and entered upon an eminently successful pastorate of over eleven years. The same year a Bible, or Sunday school, was organized "the first institution of the kind in the town." The incipient action of the church in the matter is well worthy of preservation. The old church record is as follows: "Annual meeting April 14, 1818. After conversing on the subject of requesting Elder Davis to introduce catechetical instruction among the children of the members of this church and those of the Society whose parents are disposed to send them. Voted that we approve of the object and request Elder Davis to attend to catechise; to hear Scripture recitations and to offer instructions to our children, at such times and places as shall be most convenient and suitable."

In 1820 the town enjoyed a precious revival. "The prayers and exhortations of one of the school instructors, Mr. Rankin, seemed much blessed to the religious awakening of his pupils. From the neighborhood of this school the good work spread over the town." When the revival was at its height here, Malden was visited in like

manner. About one hundred were hopefully converted in that town, and in Saugus nearly as many more. In referring to this revival six years after, Mr. Davis says: "As the fruits of that work, thirty-six were added to the church under my pastoral care, and thirty-one to the Congregational Church."

Such was the prosperity of the church that this year the meeting house was removed from its site on Salem street to another on Main street, corner of Crescent, and subsequently enlarged by an addition of sixteen feet to its length, making its dimensions thirty-eight by fifty feet, with the addition of a new porch and a belfry.

In 1822 Lilley Eaton died, in his fifty-fourth year, the eldest of the three brethren who were the first of the church baptized in this town. He was a successful business man and from the "organization of the church had contributed the most towards its pecuniary aid." He occupied the house that stands upon the corner of Main and Salem streets which was erected by him in 1804, and was, at that time, by far, the most imposing dwelling in the village. In this house he furnished a room, free of charge, for the religious, social and conference meetings of the church. In the third story of the house was an unfinished hall, furnished and used for this purpose, especially on Sabbath evenings. The house was long known as the "Pilgrims' Hotel," because of the generous welcome given to travelling clergymen, and brethren

and sisters of the faith who frequently resorted thither. After the erection of this house he opened therein a country store, and in 1813 had the honor of establishing the *first* temperance grocery ever kept in the town.

In 1826, the Lord again visited his people with "showers of blessing." Meetings for conference and prayer, held at first in private houses, were removed, on account of the increased attendance, to the school house, and ultimately to the meeting house, to accommodate the people. More than fifty were hopefully converted, and this year thirty-six were added to the church by baptism.

CHAPTER III.

To this church belongs the credit of founding one amongst the earliest Baptist institutions of learning in this country. In the earlier history of this church, published in 1841 we find the following :

“In 1828 an Academy was erected in this place, by subscription of the Baptist church and society, to furnish a school for pious young men, who might here pursue studies preparatory to entering college, or the Theological Institution at Newton.”

There are existing but seven Baptist institutions antedating this school; Brown University, Providence, R. I., founded in 1764; Hebron Academy, Hebron, Me., in 1804; Colby College, Waterville, Me., in 1818; Hamilton Theological Seminary and Colgate University, in Hamilton, N. Y., in 1819; The Columbian University, Washington, D. C., in 1821, and Newton Theological Institution in 1825. It will be seen that with the exception of Brown University and Hebron Academy the other schools have a priority of ten years and less over the South Reading Academy, as this was named.

The founding of this school was probably owing, in large measure, to the scholarly tastes of the

pastor of this church, Rev. Mr. Davis, who, though a young man, and with limited advantages for an early education, pursued the study of the classics to such an extent that, coupled with his natural abilities, he won the degree of Master of Arts, and later of Doctor of Divinity.

It must have been a proud day for the Baptists of this town when they could point to a flourishing denominational school in their midst, the product of their faith and zeal.

The first teachers of this school were Rev. John Stevens and Rev. Wm. Heath as associate Principals. Rev. John Stevens D.D., was a graduate of Middlebury College, Vt., in 1821, and pursued a course of instruction in Andover Theological Seminary under the instruction of Moses Stuart, and was a successful teacher of the classics in Middlebury College before coming to South Reading. In 1828, he became Professor of Moral and Intellectual Philosophy in Granville College, O., and later was made Professor of Greek and Latin in Denison University, retaining his position as Professor of Latin in that Institution till his death in 1877. Rev. William Heath, the father of Mrs. Joseph Morton, graduated from Dartmouth College in 1826. Among his classmates was the late Chief Justice Chase. For a year after his graduation he was a tutor in the preparatory department of The Columbian University at Washington. He then entered the Newton Theological Institution and

soon after graduating from the latter institution, entered upon his duties as Principal of the South Reading Academy. He was ordained as an evangelist July 1, 1835, and after two brief pastorates in Shelburne Falls and Reading he resided in Wakefield, and was an active and useful member of this church till his death in 1869.

For several years the school was very flourishing and maintained a high reputation for its instruction in English and classical learning. But in time the falling off of Theological students and lack of funds necessitated the closing of the institution. Eventually the building was sold to the town and was used as a public school building until its removal a few years since to give place to the commodious Lincoln school house which stands upon its site. It then passed into the hands of H. M. Warren Post, No. 12, G. A. R., and was removed to Foster street, where it is now occupied by the Post.

The year following (1829) Mr. Davis having received a call to the First Baptist Church in Hartford, Conn., closed his pastorate in July, having received into the church during his ministry here one hundred and six persons, ninety-five of them by baptism. Mr. Davis retained his pastorate in Hartford "beloved and respected" till his death in 1836. We are enabled to give only this brief outline of his short, but eminently useful life. He was born in Boston in 1797. At

an early age he became an orphan and was apprenticed to a trade in Worcester where he was converted at the age of sixteen. He began preaching at seventeen years of age, was ordained at nineteen, was married at twenty, and settled first at Preston, Conn., from whence he removed to this place in 1818, at the age of twenty-one, removing from here to Hartford, where he died at thirty-nine years of age.

“He had naturally strong powers of mind, a very tenacious memory, a rapid conception, large self-possession, and a ready utterance. His style of address was simple, earnest, pointed and laconic, well suited to interest a popular audience. He had an uncommon aptness in employing and applying Scripture, in his discourses, to passing events.”

This church will never know how largely its prosperous career may be owing, under God, to the long and eminently successful pastorates of its first two ministers which, combined, cover a period of more than twenty-four years. Another long pastorate at the middle of the century, that of Dr. Phillips from 1850 to 1863, has left an indelible impression upon this church. Do not experience and observation teach us that long pastorates, other things being equal, are more productive in developing the healthy and vigorous growth of a church, than short pastorates, however brilliant, with the disturbances which frequent changes

inevitably produce? It may not be amiss to note here that of the seventeen ministers this church has settled during the century the pastorates of four of them, combined, cover one-half of this period.

Within three months after the close of the pastorate of Mr. Davis the church had called and settled Rev. Joseph A. Warne.

In May of the following year (1830) this church sent forth its first missionary in the person of Miss Mary Walton, later Mrs. Blanchard. She proceeded to a missionary station among the Western Indians. Under whose auspices she went we are not informed. Our own Home Mission Society was not organized until 1832. Ten years later she was laboring in the country of the Delaware Indians near the western boundary of the State of Missouri. We find no record of her later.

In October, 1830, Mr. Warne was dismissed at his own request and afterwards became pastor of the Baptist church in Brookline, Mass. Although the pastorate of Mr. Warne was brief and without incident, his name should be cherished as one of the good and able ministers of this church and the denomination. Rev. Joseph A. Warne D.D., was born in the city of London, England, in the year 1795, and at an early age united with a Baptist church in that city. He received a thorough education in Stepney College and offered himself as a foreign missionary, but was compelled to

relinquish his purpose owing to feeble health. He then removed with his wife to this country and settled in North Carolina. He was pastor at Newbern and principal of Imwan Academy. Compelled by ill health to make a change, he came north and was stated supply, or pastor of the First Church, Providence, R. I., South Reading and Brookline, Mass., and Sansom Street of Philadelphia. About the year 1845 he left the pastorate and lived in retirement. Later he edited the Baptist edition of the "Comprehensive Commentary," a work highly and justly prized by our fathers in the ministry, and which some of us still retain upon our shelves. The peculiar feature about his life was his consecration to the cause of foreign missions. We are told that "when Dr. Price's children came to this country, and their own relatives refused to receive them because their mother was a Burmese, he took them under his roof and gave them an education." After his retirement from the pastorate he occupied himself in making and saving money for foreign missions. Some time before his death, which occurred early in 1881, he made over his entire estate to the Missionary Union, accepting only a small annuity for himself and wife.

In August, 1831, the church appointed a day of fasting and prayer, followed by a series of meetings. Several pastors of neighboring Baptist churches, by invitation, assisted in these meetings

which produced a deep awakening. Although the church was destitute of a pastor, preaching was supplied by Rev. John Pratt, principal of the Academy. As the fruits of this revival forty were added to the church by baptism.

The following year (1832) Brother James Huckens, a young man from Brown University, was called to the pastorate of the church, and in September a council convened for the purpose of ordaining him to the work of the gospel ministry. Professor Elton of Brown University preached the sermon on the occasion. Seven months later, in May, 1833, Mr. Huckens was dismissed at his own request and became pastor of a Baptist church in Andover, founded in 1832. He subsequently removed to Charleston, S. C., which was his home at the time of his death.

The church was now pastorless about two years. It was passing through a period of sore trial. The subject of Freemasonry, that was agitating the churches throughout the land, disturbed this church, as others, and led to the passage of strong anti-masonic resolutions in the summer of 1832. The discussions upon this subject, upon the rights of women in the church, with frequent discipline for drunkenness, and other faults of its members, seem to fill the records of the church for years. But the Lord safely guided his people through this troubled period in which many churches were sadly rent, or went down in the storm.

The church was so deeply exercised over the evils of intemperance that October 17, 1833, it passed the following resolution: "Resolved, That it is contrary to the sentiments and wishes of this church to receive to church membership any persons who are in the usual habit of taking ardent spirits as a drink." This seems a mild resolution in the light of today, but considering that when it was adopted the drink habit was universal in this country among all classes, including the clergy, that in 1830, there were four hundred thousand confirmed drunkards in the land, "not including those in some stage of progress toward the fixed habit," or one for every thirty inhabitants, the action of this church was an advanced stand upon this subject of which her sons may be proud today. And what is more to the point this resolution seems to have met with no opposition. It is well to preserve the names of the men who had the subject under consideration and introduced the resolution and recommended its adoption, Deacon Jacob Eaton and Hiram Sweetser.

During the year 1834 the church was supplied with preaching chiefly, by students from the Theological Institution at Newton.

CHAPTER IV.

In January, 1835, the church extended a call to Rev. Isaac Sawyer, Jr., of Jay, N. Y., to become their pastor. The call was accepted and he began his ministry here in April following.

This year is marked by two noticeable events. First, the pronounced attitude of the church on the subject of slavery, in appointing a day of humiliation and prayer "for our national sins, in reference to slavery, and that God would dispose the hearts of those who hold their fellow men in bondage, to liberate them." Subsequently a special prayer meeting for this object was held on the evening of the last Monday in each month. The old history adds that "The Salem Baptist Association, of which this church is a member, has since recommended to the churches composing that body, the observance of the 'monthly concert of prayer for the abolition of slavery.' "

Two years later the church took^d further action upon this subject "considering the great injustice done to slaves who are deprived of their natural rights, their family and conjugal ties often broken, in violation of the laws of God; * * particularly after learning that the Savannah River Baptist Association of ministers gave their approval of

licensing slaves, whose husbands or wives were sold into servitude, and separated from them, to marry others," and solemnly "voted their disapprobation of such doings, and that they could not conscientiously extend to such professors the hand of fellowship, nor invite them to commune with us at the sacred table of our Lord."

To appreciate this action of the church one needs to bear in mind that at that time, and long after, the churches of the North were greatly divided on the subject of slavery, and a minister who was known to hold pronounced anti-slavery views often found it exceedingly difficult to effect a settlement with any church.

The other event of the year was the total loss of their meeting house by fire on the 20th of December, saving only the Sunday School library and the clock. This misfortune does not seem to have disheartened the church. Courteously declining the use of the Congregational church, which was promptly offered them for worship, on the day of the fire they appointed a committee to finish a hall in the Academy for their use; and two days later voted to build another house on the site of the one destroyed by the fire. The new church was dedicated in December, 1836. It was larger, and an improvement upon the former one, being sixty-eight feet in length and forty-eight feet in width, with a conference room in the basement.

In the spring of 1836, while worshipping in the Academy, the church was blessed with an extensive revival, most of the converts being heads of families. The year seems to have been, in the main, a prosperous and happy one. Twenty-five persons were added to the church.

The following year (1837) was, however, one of trouble, as the records of the church show almost constant cases of discipline arising from personal differences between the members.

In the spring of 1838 Rev. Mr. Sawyer resigned and became pastor of the Baptist church in Deerfield, N. H., where, in 1840, the church enjoyed an extensive revival of religion under his ministry. Mr. Sawyer was a young man, having been in the ministry about four years before his settlement with this church. He embraced the views of the Millerites respecting the speedy coming of Christ, the close of this dispensation and the dissolution of our globe, which, apparently, disturbed his relations with the church and hastened his removal. During his pastorate here he baptized forty-one persons.

In April, 1838, the same month that Mr. Sawyer left, the church invited Rev. Charles Miller to become their pastor. He accepted the invitation, but his health immediately failed so that he preached but one Sabbath after his settlement. He remained upon the field, however, six months, vainly hoping for recovery, and then resigned.

After an interval of a year and a half, in April,

1840, Rev. Larkin B. Cole entered upon his official duties as pastor of the church. The year of his coming was distinguished for revivals of religion in many parts of the land, this church sharing with others in the divine quickening. During the spring and summer twenty-two persons were baptized and added to the church. But in the spring of 1841 there was a marked dissatisfaction on the part of many of the members, with the doctrinal views of the pastor which led to his resignation in January of the following year.

In February, 1842, the church called Rev. Charles Evans to the pastorate, who was installed the following month. He was a native of England and had been a missionary in the island of Sumatra. He was a worthy minister, of scholarly habits, and having the advantage of extensive travel.

In the records of the church this year, under date of September 29th, we find the following minute: "Chose Dea. Jacob Eaton a delegate to attend the Massachusetts Baptist anti-slavery convention to be holden at Worcester, October 5, 1842." This convention was called through the columns of the Christian Reflector, a Baptist paper, published in Boston and later consolidated with the Watchman. This item is of more than local interest, as not only indicating the attitude of this church at that time on the subject of slavery, but of the denomination throughout the Commonwealth.

In the fall of this year the church received a valuable addition in the person of Edward Mansfield, who, with his estimable wife, joined by letter from the First Baptist church in Cambridge. He was but twenty-nine years of age yet at once identified himself with the interests of the church, which he served with Christian zeal, and great efficiency, till his death, Nov. 16, 1898, completing to a day his fifty-six years of membership in the church. It was at his suggestion, and under his active influence, that in the following year a singing school was organized, and successfully conducted in the church. This may have been the genesis of the musical talent this church has developed, and for which it has been noted many years.

During this period the Millerite excitement was at its height, as William Miller, the founder of this sect, had foretold that the second advent of Christ, and the destruction of the earth would occur in 1843. In the spring of that year twenty persons withdrew from the church and joined the Millerites. The forbearance of the church with these deluded followers of Miller was such that subsequently about one-third of them returned.

In March, 1844, Rev. Mr. Evans closed his labors with the church. Later he acted for a time as pastor of two churches in Michigan, and for fifteen years was an agent of the American Tract Society. His death occurred in Connecticut, June, 1869, in the seventy-ninth year of his age.

The following month Rev. Paul Adams became the pastor of the church. During his ministry the church enjoyed a period of great harmony, and many were added to its membership by baptism. The year 1847 is memorable as that in which the church was blessed by one of the most powerful revivals in its history, the effects of which were felt in the Congregational church and throughout the community. The interest began quietly during the Week of Prayer, the first week in January, and increased steadily for many weeks marked by a great awakening in the Sunday School and by remarkable answers to prayer. A record of the event says "A time of such general and deep religious feeling in this place had not been witnessed since the winter of 1803-4." The minutes of the Association this year report fifty-two persons added to this church by baptism. The pastor was assisted in this great revival by "a brother Haynes" (probably Rev. Dudley C. Haynes, pastor of the Baptist church in Marblehead) and by those eminent Boston divines, Baron Stowe and Nathaniel Colver.

August 3, 1848, the church "voted that a contribution be taken after the communion service next Sabbath to aid destitute members of the church, and be dispensed according to the judgment of the deacons." This was the beginning of the customary monthly collections of this church at its communion services for the poor of the

church and dispensed, as at the first, by the deacons.

In September of this year Edward Mansfield was elected clerk of the church; an office which he held, and ably filled, till his death. At the close of this month Mr. Adams finished his labors with this church, completing a successful pastorate of nearly four and one-half years. He was afterward successively pastor at Newburyport, Mass. and Newport, N. H.

Following the departure of Mr. Adams the church was destitute of a pastor fifteen months. With the opening of the year 1850 Rev. Daniel W. Phillips, who had declined a previous call from the church, entered upon his ministry here. The installation services, January 9th, are noticeable because of the eminent men who had a part in them. The sermon was by Pharcellus Church D. D., a well known writer in the denomination, and at that time pastor of the Bowdoin Square church, Boston. The installation prayer was by the late S. F. Smith D. D., then pastor at Newton Centre, and the address to the church by Robert C. Mills D. D., of Salem. These men were then in the prime of their splendid Christian manhood. Rev. Reuben Emerson, of the Congregational church in town, pronounced the benediction.

It was the auspicious opening of a remarkably successful pastorate of more than thirteen years. During this year, at the suggestion of the pastor,

“The Psalmist,” so long and favorably known as the standard hymn book of the denomination in this country, was, after long consideration, adopted for the church service in the place of “Winchell’s Watts Hymns,” previously used. Another important step was taken in laying the foundation of our present plan of systematic beneficence.

The year 1851 was shadowed by the death of the aged father of the pastor who was residing here with his son. Modest, kind and cheerful, he was known affectionately in the community as “Father Phillips.” This affliction was followed later in the year by the death of the pastor’s wife, who is mentioned as a lady of intelligence and worth.

March 10, 1852, a special prayer meeting was held in the vestry of the church, it being the anniversary of a meeting for fasting and prayer held fifty-one years previously in the dwelling house of Dea. Jacob Eaton. That meeting in 1801 was of deep solemnity and power. The spirit of God was manifest in the quickening of the saints and the conviction of sinners. We are not surprised to learn from the old records that, in the weeks following, many turned to the Lord and were baptized.

At this anniversary four of those present at that meeting in 1801, were still living and honored members of the church, Deacons Jacob Eaton and David Smith, and brethren Paul Sweetser and Noah Smith. Two of these were present at this

meeting, Dea. Smith and Noah Smith, the others sent messages. We can imagine the deep interest in this meeting, when the venerable Dea. Smith of fourscore years, one of the three brethren first baptized in the town by Dr. Baldwin in the spring of 1794, told the story of his conversion.

The last of September following, one of these four, Paul Sweetser, passed away at seventy-three years of age. He was one of the founders of the church, a good man, who lived a devout and exemplary life.

CHAPTER V.

The meeting house erected in 1836 was not equal to the demands of the growing church and its congregations, and in the summer of 1853 about \$4,000 were expended on enlargement, repairs, and interior changes. Fourteen feet were added to its length, besides raising the entire structure, making provision for a commodious vestry and committee rooms in the basement. The work was completed in time to entertain the Salem Association, which met with them October 12th and 13th.

During the time the meeting house was undergoing repairs the conference meetings of the church were held in the chapel of the Congregational church, which had been kindly offered them, and the preaching services in the Town Hall.

In December of this year the church divided the town into five districts, and sent forth ten visitors, two in each district, who, going together, called on the people, conversing and praying with them and distributing religious tracts. We find no record of special results following this visitation of the town, although the committee seems to have been wisely chosen, as we find in the list the names of those whom this church holds in sacred memory for their consecrated ability and godly lives.



ERECTED IN 1836.

The intense feeling awakened in the northern states by the passage of the Fugitive Slave Law in 1850, and augmented by the repeal of the Missouri Compromise in 1854, culminated in Massachusetts in the rendition to slavery of the fugitive slave, Anthony Burns, in Boston, June 2d of the latter year. A faint idea of the impression the event made upon this church and community may be obtained in the following record of that date in the church minutes: "Today Anthony Burns, a fugitive slave, has been remanded back to slavery. The whole community around, and the meeting, felt the influence. As the members came together for meeting, the bells were tolling sad notes as for Freedom's departure. Frequent reference was made to the transaction of the day, and we felt humbled before God that we were under the blighting curse of slavery."

In the spring of 1855 Dea. David Smith died, after a brief illness, at the ripe age of four score and three years. He was noted for his faithful attendance upon the services of the church, and that he made it a rule to be always present when the services began. It was a part of his religion not to disturb the worship of others by his late arrival. A beautiful example, worthy of imitation. He was a man of good judgment, and, as an officer of the church, calm and considerate, noted for the firmness of his principles and the gravity of his deportment.

Soon after his departure steps were taken to fill the vacancy in the diaconate caused by his death. Zenas Eaton, who had been elected to the office in 1841, but had never served, was requested to officiate, but declined. Two candidates were then brought before the church for their choice, Edward Mansfield and Manning W. Sullivan. Brother Mansfield was elected. After mature consideration, in a beautiful letter to the church, breathing the fine spirit of the man, he gratefully declined the high honor bestowed upon him. Manning W. Sullivan was then chosen and accepted the office, the fourth of the worthy men who have served the church in this capacity.

The years 1856-57 seem to have been devoid of special interest. This church shared in the general apathy that pervaded the churches throughout the land. But in the spring of 1858 it felt the uplift of the great revival that was sweeping over this land, and eventually England and Scotland, and this year thirty-one were added to the church by baptism, besides many by letter and on experience. Among those baptized in the month of May, was brother Albert G. Sweetser. So high did he then stand in the estimation of his brethren, that in July following he, with brother Edward Mansfield, was elected deacon, both of whom declined to serve. The interest awakened in the church early in the year was not ephemeral, as the records show a marked interest and large attendance upon the meetings of the church to its close.

The year 1859 is marked by the passing away of two aged and esteemed brethren of the church. We quote from an unpublished historical sketch of the church by Jonas Evans: "In the spring of this year (1859) we lost brother Noah Smith, father of Rev. Francis Smith, of Rhode Island, and grandfather of Rev. James Wheaton Smith, D.D., of Philadelphia, Pa. Brother Smith fell dead while walking in Blackstone street, Boston, in the eighty-fourth year of his age. * * * Within two weeks after Brother Smith's death, our aged and venerable Dea. Jacob Eaton died. He was one of the three young men who, in the autumn of 1789, planned and agreed to commence a religious Sabbath evening meeting, which has ever since been held in this place, and though he was the youngest of the three he was the leading spirit among them. In the summer of 1853 these three aged friends met for the last time in this world, at the house of Dea. Eaton, a few rods from the spot where the above Sabbath evening meeting was planned. The oldest, brother Benjamin Smith, died the January following this interesting interview, in his ninetieth year, after an illness of but seven days. The next in age, Dea. David Smith, died the year following, also after seven days' illness, aged nearly eighty-four years. Dea. Jacob Eaton died after an illness of ten days, in his eighty-eighth year."

The death of this remarkable man calls for more than a passing notice. At the time of his baptism,

in 1794, he united with the Baptist church in Woburn, where he was chosen deacon in 1799. At the organization of this church he became one of its constituent members. At the first Communion service after the organization, deacons not having been chosen, no one appeared to pass the elements. All eyes were turned toward Jacob Eaton. In reply to their mute inquiry he said: "It is not my place. I was a deacon of the church at Woburn, while I am only a private member here." A motion was made then and there, and passed unanimously, appointing him deacon.* And worthily he filled the office to which he was then called.

The following description of Deacon Eaton is taken from his Memoir written by Jonas Evans: "In person Deacon Eaton was about six feet tall, —proportionately large and firmly built. He was moderate and self-possessed in his temperament, though quick and comprehensive in his mental perception. He was disposed to look on the agreeable aspect of things, to be cheerful and hopeful, and to enjoy the good gifts of Providence. In his manners he was modest and affable; and being naturally social and quietly facetious, his company and conversation, even in old age, was alike pleasing and instructive, both to the aged and the young. The portrait of him taken when seventy years old (a copy of which hangs in the vestry of

* See the church records under date of September 30, 1859.

this church) is a very good resemblance of his features and indication of his traits of character."

The following are extracts from the address of his pastor, Dr. Phillips, at his funeral, May 29th :

"I knew Deacon Eaton twenty-seven years ago, when he was little past sixty. The young men at the Academy (South Reading) were agreed in the opinion that he was much such a man, both as to his bodily presence and mental characteristics, as the patriarch Abraham when he tended his flocks on the hills of Canaan. That impression has grown stronger with me till the present time. I also then, and have ever since, associated him with Andrew Fuller. The frames of both were massive and heavy, the features large and open, and the qualities of mind also were not unlike.

"I have some remembrance of the conference meetings when I first knew Deacon Eaton; and my conviction is that there were then many good speakers, as there have been ever since, yet I have retained no distinct impression of any one except Deacon Eaton. It was my opinion then, and I have not changed it since, that with the exception of a very few professional speakers, I never have heard his equal. I always was delighted to see him get up, for he was of goodly port,—not beautiful, but a person one would never tire to look at; yet more was I pleased to see him stand up, because I expected something worth hearing and remembering; for he was accustomed to speak of

excellent things, and the opening of his lips were right things. His addresses had a beginning, middle and end to them. They were also new and fresh, and not wearisome repetitions of worn-out thoughts. He spoke because he had something to say, and he had always something worth saying laid up among his treasures. His mind was exceedingly well disciplined, though he was but slenderly indebted to schools or books. For a man who spoke so much as he did, the almost exhaustless variety of his addresses was very remarkable; and this peculiarity was often referred to with wonder by the students. There can be no doubt that he has influenced for good many ministers of the gospel. The chief characteristics of his public speaking were weight and solemnity. His voice was just what might be expected from such a broad, round chest—it was deep and sonorous. His thoughts flowed from him like a river with a broad and free channel. There was no declamation, nor coruscations, but thought—much thought, warm and living. He was often truly eloquent—if to impress and to move be criterions of eloquence. He grasped with great strength and clearness some of the mightiest elements of the new life, and they were to him not thoughts merely, but the felt powers of the world to come. They were wrought into his experience. His great thought, or sense, or conviction which principally made him what he was, was his entire accountability to God.

“God called him by his grace and gave him to this church. And this church is much indebted to him for its high intellectual stamp.”

Such was the first deacon of this church; *primus inter pares*. Such were the men who laid the foundation of this church and were its leaders for nearly half a century, and left a deep impress upon their associates and immediate successors, through whom their influence is felt to-day, and to whom this church is deeply indebted for its present strength and stability.

It is well for the present generation to know that the fathers were not weaklings, that “there were giants in those days,” and that we do well to emulate the purity of their lives and their excellencies of mind and spirit, and strive to maintain, if we cannot excel, the high standard of Christian living and church membership which they set before us.

In the following year (1860) another pillar of the church was removed in the death of Zenas Eaton, son of Dea. Jacob Eaton, at sixty-three years of age. Converted in the revival of 1820, for forty years he had been an active, zealous, member of the church, living a beautiful, consecrated life. He seemed to live constantly in view of the celestial city and longed that all others should eventually share with him in its blessedness; and most fervent were his appeals to the unconverted.

The indebtedness incurred by the church in the enlargement of the meeting house in 1853 was pressing heavily upon them when they received this year a generous donation of \$2000 from Mrs. Edmund E. Wiley, now the widow of the Rev. Horace Eaton, enabling them to cancel the debt, thank God and take courage.

CHAPTER VI.

The year 1861 opened under the threatening clouds of the coming Rebellion. This church, like many others, sought the Lord for help and deliverance. The first of January was observed by them, both day and evening, in fasting and prayer; "especially for the blessing of God to rest upon the country and preserve the nation from anarchy and overthrow; for the President and officers of the government that they might rule in the fear of God; and for the present and incoming administrations that they might seek of God the wisdom to direct them in administering the affairs of a great people."

When, a few months later, the storm burst the loyalty of this church was unquestioned. In the record of those days in the history of the town we find prominently among the patriotic citizens active in support of the Government the names of Rev. D. W. Phillips and Edward Mansfield.

This church also sent forth her sons to the war. The first of these who fell in defence of the Union was Francis Sweetser, aged twenty-three, who was mortally wounded in the battle of Fair Oaks, June 25, 1862. He united with the church September 2, 1859. He was an earnest christian, the same in

the army as at home, and bore the record of a brave and faithful soldier.

The chaplain of his regiment, Rev. A. B. Fuller, gave the following account of the closing scene of his life: "Private Francis Sweetser, Co. E, 16th Mass., lay wounded through the abdomen in much pain, but quiet and smiling, as though the hour were full of joy to him. 'Thank God,' he said, 'that I am permitted to die for my country; thank God yet more that I am prepared.' Then he modestly added, 'at least I hope I am.' We who knew him, and his humble christian life in the regiment, have no doubt of the full assurance of his faith and that all he hoped is now realized in bliss. When he died he was in prayer, and in that position his body grew rigid and remained."

Nothing indicates more forcibly the loyal spirit of this church than the fact that seventy-nine members of its congregation enlisted in the Union army, ten of whom died in the service, and others returned bearing honorable scars, or suffering from diseases contracted by the hardships and exposures of army life.

In November of this year (1862) we find the first record of a union Thanksgiving service of the Congregational and Baptist churches. The meeting was held in the Baptist church and the sermon was preached by Dr. Phillips. Neither text nor theme are given, but we can safely assume that the sermon was intensely patriotic. Rev. Charles

R. Bliss, pastor of the Congregational church, officiated in other parts of the service.

In January, 1863, the church felt the need of electing two deacons. At a very full meeting called for this purpose, on the 23d of the month, the two brethren who were elected to this office in 1858, but declined to serve, viz: Albert G. Sweetser and Edward Mansfield, were presented as candidates. On proceeding to the election of each separately, in order that there might not seem to be any rivalry between them for the office, brother Mansfield "requested that his name should not be used in connection with the office," whereupon brother Sweetser was elected by a large vote. About two weeks later, February 5, Edward Mansfield was elected deacon by an equally decisive vote. These two brethren, elected practically at the same time, very nearly of the same age, and between whom existed a warm friendship through life, were permitted to serve the church together in their official relations for thirty-five years, until the death of Dea. Mansfield in 1898.

In the spring of this year Dr. Phillips resigned his pastorate to take charge of a school for colored pupils, under the auspices of the Baptist Home Mission Society, in Nashville, Tenn., and which was known later as Roger Williams University, of which he was president until his death.

Dr. Phillips was a strong man; probably one among the ablest and most scholarly of the men

who have held the pastorate of this church, and second to none in the inculcation of Biblical truth. One who sat under his ministry, and was well qualified to judge, says of him: "With a shade of melancholy in his temperament he was a devoted student; had an uncommon share of metaphysical taste and acumen, and was fond of minute and extended investigations, less calculated to interest the masses than more condensed and animated addresses."

A portion of the time he was here he taught a Bible class of adults who met him on week day evenings. Often the discussions waxed warm between members of the class over obscure passages or points of doctrine. At such times, we are told, the doctor would sit in silence, with closed eyes, and let the disputants entangle themselves till they would appeal to him for deliverance. Then the doctor in a few sentences would clear the atmosphere, state the subject under dispute correctly, and present the truth concerning it, and the necessary conclusion, so lucidly as to secure the assent of all.

The writer quoted above also adds, "He was remarkable for his discreet and exemplary deportment. His daily christian life won the respect of all who knew him, and his affectionate sympathy with the suffering and bereaved has left tender memories in many hearts."

A warm friendship grew up between him and Rev.

Reuben Emerson of the Congregational church, and at the request of the latter he was his constant religious attendant during his last sickness in 1860.

Rev. Daniel W. Phillips was born in South Wales, June 7, 1809, and died in Nashville, Tenn., April 13, 1890. His parents were very poor and he had but little schooling in his native land. His thirst for knowledge led him to come to this country, unacquainted with our language, when about twenty years of age. Three or four years later we find him a student in South Reading Academy, rooming in the house of Jotham Walton on Eaton street, with another student by the name of Brayton who died last year in Burma, after a long period of missionary service, tenderly loved by his disciples, and known by them as Father Brayton. These young students were very poor and boarded themselves, living on mush and milk and roasted potatoes, with the occasional luxury of a loaf of brown bread. Leaving the Academy Mr. Phillips pursued courses of study in Brown University and Newton Theological Institution, receiving from Brown University, in 1874, the degree of Doctor of Divinity. He was ordained in 1838 and settled in Medfield, Mass., from which church he came to the pastorate here.

Probably no pastor of this church ever held so large a place in the confidence and esteem of this community as Mr. Phillips through his noble qualities of mind and heart and long residence among this people.

In the fall of this year brother Manning W. Sullivan died, aged forty-seven years, having served the church as deacon a little more than eight years. "He was esteemed a modest, amiable and conscientious man." A talented son of his, Rev. Frank L. Sullivan, is field editor of the *Pacific Baptist*, printed in Portland, Oregon.

In January, 1864, Rev. George Bullen entered upon the pastorate of the church.

In the summer of 1865, Dea. Martin Stowell died, aged seventy-six. He had been a member of the church fifty-one years, and served as deacon forty-seven years. He was a good man, remarkable for his devotional spirit and his faithfulness in conversing with others on the subject of personal religion. An honest man, a sincere friend, one who endeavored to live in peace with all men, who let his light shine as a disciple of Christ, and sought "a better country, that is a heavenly."

A remark of his is well worthy of preservation. "The influence of a true christian is already felt in three worlds; not only in this, but in heaven where it is gratefully recollected by those who have been benefited by it, and in the world of woe it is painfully remembered by those who had opposed or despised it."

He, too, like Dea. Sullivan, left a worthy son who entered the ministry, Alfred S. Stowell, who was licensed to preach by this church in 1871, and was ordained in Salem, N. H., in 1875. At the present writing he is a pastor at Berlin, N. H.

In January, 1866, passed beyond this life the last constituent member of the church, sister Eunice Eaton, widow of Dea. Jacob Eaton, in the eighty-sixth year of her age.

She was deeply impressed while witnessing the first baptism in this town in Lake Quannapowitt in 1794, and was herself baptized in the lake five years later. Others, too, were impressed while witnessing the ordinance on that memorable occasion, and in the house where the candidates had returned, and when the administrator, Dr. Baldwin, was taking refreshments, in another room a christian brother was conversing and praying with those who were "pricked in their hearts" at the water side, this sister among the number.

She was a worthy wife of the noble man whose name she bore, and for three score years had been a "mother in Israel," sympathizing in the afflictions of the church and rejoicing in its prosperity. Like Phebe of old she was a true "servant of the church," and like the household of Stephanas she gave herself "to the ministry of the saints."

In the autumn of this year, Dr. Bullen resigned because of illness which prevented his preaching a large part of the year, although he was enabled to perform pastoral and other duties. The church accepted his resignation with keen regret, expressing their deep sympathy with him in his affliction and testifying to the high esteem in which he was held by them because of the christian qualities he had exhibited.

His pastorate was marked by cordiality and harmony, notwithstanding severe cases of discipline which his equanimity and tact prevented from disturbing the church. Although the records of the church furnish but little material for this period, happily reminiscences of Dr. Bullen's pastorate, which he has kindly furnished the writer, are all sufficient, and are as follows :

PASTORAL REMINISCENCES OF DR. BULLEN.

First of all, it should be said, that my short pastorate in Wakefield was a very pleasant one. The church had been much divided for some time, but it became united, and was very happy. I loved the church, and felt that the church loved me.

One of the leading men told me, soon after my settlement, that when he first saw me, he said to himself—it had been like him to say it to others also—“none of us, neither uncle—nor any other can manage that man.” How this impression was made I hardly know. The preacher had never thought himself very lordly or commanding. But none tried to manage him, and it is hoped he did not try in an unbecoming manner to manage the church.

One thing impressed me favorably at the very first, namely, the promptness of the people at the services, a cardinal virtue, still exercised, I trust.



DEACON EDWARD MANSFIELD.

The prayer meetings were always a strength to me, large, warm, intelligent. Young disciples could hardly fail of a symmetrical development in such an atmosphere. No heresies, no hobbies, no serious clashing of thought; they were very enjoyable and very edifying. Referring to the prayer meeting, I may mention a special external feature, the elevated rear row of settees, on which brother Newhall Sweetser always sat. Here he could oversee all. Moreover nothing escaped his mental eye, and nothing was heard with theological indifference.

A single suggestion of the pastor—not a very important one—failed of sufficient favor to be adopted. The choir was located in the gallery in the rear of the congregation, and the people were accustomed at the time of singing to turn and face the choir. The pastor did not approve of this habit, and asked that it might be changed. But public sentiment was against the proposed change, a few persons were very pronounced in opposition, and it was not made. New England conservatism had a fresh illustration.

On two occasions the pastor felt obliged to take command of the social meeting. An intelligent man, who had been excluded from the church many years before, sought the freedom of this service for the ventilation of views not regarded with favor by the people. He was not checked the first time, but his second attempt was at the very

beginning so unbecoming in manner, in spirit, and evident persistence, that the pastor decided to check him. "I would like to say," he continued, "you had better not," was the pastor's response. "I wish to explain, I was misunderstood," he continued — "you had better not," replied the pastor; "if you will not allow," he added — "you had better not speak, sir." The episode was over. The vestry was full, the people very quiet, the sensation deep. But the man's purpose to vindicate himself, and in the vestry too, was not abandoned. One of his friends informed the pastor that he was "not through," to whom the pastor replied, "he is through," and he was. Doubtless the friend advised him that he would not be allowed to speak.

The other occasion was the social afternoon service on a Fast day, in the time of the war of the rebellion. A clash came between two representatives of the two strong moral forces,—an occurrence not uncommon in those days,—conservatism, that had almost more affinity with the South than with the Union, and radicalism, that could not tolerate anything short of absolute, out-and-out loyalty to the government, a loyalty born or strengthened, it might almost be said, of anti-slavery conviction. Both had had their say, and the pastor saw that a cyclone was at hand if summary measures were not adopted. He at once arose, expressed his dissent from both positions

advocated, and then "dismissed the assembly." This was the end. From certain points of view, both men, it might be claimed, were right, but the pastor thought both out of time and tune sufficiently to justify applying the cloture.

In 1865, an abiding source of joy was given us in a most refreshing work of grace. It was a shower, gentle, sweet, powerful, though not extensive in time or in the number gathered into the church. The quality of the work was unexceptionable, the results enduring. The church is still enjoying the strength of it. Two young men were brought into the kingdom at that time. I must write their names, Alfred S. Stowell and Robert N. Howard. There was a much larger number of girls, and every one of them, so far as I know, "has witnessed a good confession" for thirty-five years. Though I have had very little personal knowledge of these whom I then saw coming into the kingdom and whom I had the privilege of baptizing, they have been, more than they will ever know in this world, "my joy and crown." This gracious visitation came in the late summer, and its first sign appeared the evening before the pastor was to leave on his vacation—a little later than usual. The vacation was given up. How easily to the pastor!

The last ten or eleven months of my pastorate were months of sore trial to the pastor and doubtless to the church, though of this he received no

hint. Generous sympathy was manifested to him in his physical prostration. The pulpit was well supplied by brethren from abroad. Some of the time during the ten months, the pastor did more or less pastoral work, but a cloud was over him and over his relation to the church. When it became clear that only a prolonged rest could give hope of further usefulness in the ministry, he resigned. This action was a positive wrench, but a wrench evidently called for by Providence. How can a christian minister surrender his pastoral position without serious pain! It was a comfort that the church also shared the pastor's trial these anxious months, and at the end.

Rev. George Bullen D.D., was born in New Sharon, Me. He graduated from Waterville College, now Colby, in the class of 1853, which college later conferred on him the degree of Doctor of Divinity. He entered the Newton Theological Institution, graduating in 1858. He was ordained pastor of the church in Skowhegan, Me., in 1860, and entered the army as chaplain in 1863. After his pastorate here he was settled in 1868 as pastor of the church in Pawtucket, R. I. He resigned his pastorate with that church in 1891 to accept a chair in the Newton Theological Institution and the secretaryship of the Northern Baptist Education Society. He reentered the pastorate in New London, N. H., January 1, 1900, which position he still occupies.

CHAPTER VII.

In January, 1867, Rev. James W. Willmarth, who had been on the field, as acting pastor, since the departure of Dr. Bullen, was invited to settle with them. The invitation was accepted and after an enforced absence of six weeks he entered upon his pastorate here early in March. The interest which had developed under his earlier labors continued on his return, and during the spring and summer many were added to the church by baptism.

In October the Salem Association met again with this church, having accepted its hospitality once before in 1853.

The Associational gatherings in those days were of much more interest to the churches than now, and were anticipated as the crowning religious event of the year. They occupied two full days, the second Wednesday and Thursday of the month, and were preceded by the Ministers' Union Tuesday afternoon. The delegates and visitors were entertained by the families of the church and society at their homes. Many warm and lifelong friendships were formed at these gatherings. This year the attendance was very large, the committee of the church subsequently reporting an

attendance of six hundred persons. The clerk of the church proudly records "Yet were all accommodated, and, apparently, to the satisfaction of all the guests. The brethren and sisters and friends threw open their houses and extended a hearty welcome. Many families accommodated (on the first day) ten to thirty persons each. It was done cheerfully and with feelings of pleasure."

At the annual meeting, April 24, 1868, the church adopted, in substance, the present method of electing the officers of the Sunday school, formerly elected by the school, and appointing a committee to have charge of this department of its work.

May 10th, the church celebrated the semi-centennial of its Sunday school. Unfortunately we find no record of this important event except in the History of Reading, and there only a statement of the fact.

In August, 1869, Mr. Willmarth, for reasons which he states elsewhere, tendered his resignation to take effect the first of October. The resignation was accepted, and on the above date was closed a brief, but especially interesting and profitable pastorate.

Brother Willmarth has kindly placed in the hands of the writer reminiscences of his pastorate here which we regret we are unable to print entire, but we trust nothing of importance, bearing upon the history of this church, has been omitted.

REMINISCENCES OF MY PASTORATE AT WAKEFIELD, BY DR. WILLMARTH.

My previous pastorates were at Metamora, Ill., and Amenia, N. Y. After serving the Baptist church at Rockport, Mass., as stated supply, for about five months (summer and fall of 1866), I intended to seek a field of labor in the more genial climate of the Middle States; but being invited to preach for the church in South Reading—now Wakefield—I arrived there Nov. 30, 1866, and preached the next Sunday, Dec. 2, for the first time. Within perhaps about two weeks some religious interest began to appear. The celebrated D. L. Moody, now gone to his rest, held one meeting in the Congregational church. Several young persons, including some young ladies of the Baptist congregation, rose as inquirers in that meeting. The South Reading brethren, with whom God gave me favor, urged me to remain, at least for a while, to lead them and labor with them. This I did, throughout the month of December, preaching the gospel on Sundays and at the two evening meetings—Tuesday and Friday—then maintained by the church. The interest increased; several professed to believe in Jesus.

About the New Year (1867) I was disabled by a severe cold, or influenza, and shut in by a great blocking snow-storm. I did not improve rapidly, and therefore as soon as I was able retired (Jan.

24) to my father's house for recuperation, he being then pastor at Pondville, Vt. Notwithstanding my illness, and in spite of the ominous predictions of some in regard to my health, the church called me to the pastorate before I left South Reading. I had ample time for consideration during my stay in Vermont, hesitating long about giving up my former plan; but at last, guided as I hoped by divine providence, I accepted the call. I arrived at South Reading March 8, and held my first service — a prayer-meeting—as pastor that evening.

During my comparatively brief pastorate we held no “protracted meetings.” But at the beginning there was a good deal of special interest, and converts from time to time came into the church in connection with our regular work, including personal conversation by the pastor and inquiry meetings. Twenty-four were baptized, of whom four were public school teachers; one of these, Miss Jane S. Turnbull, afterwards became my wife. While I was at Wakefield I preached two hundred seventy sermons, two hundred fourteen at Wakefield; baptized twenty-two of the twenty-four who were baptized, married seven couples and officiated at thirty-three funerals. Feeling a great interest in a pure version of the Bible, I promoted quite a general circulation of the Bible Union New Testament, which was used in public and social services.

At the town meeting in 1868, my fellow citizens

of South Reading — soon to be known as Wakefield — did me the honor to elect me a member of the school committee for a term of three years. This trust I was obliged to resign before my term expired on account of removal from the town. Dea. Edward Mansfield was the efficient superintendent of the Sunday school during the whole of my pastorate. Dea. A. G. Sweetser had a large and deeply interested adult Bible class.

In 1867 the younger element desired to hold something of the nature of a church fair. It was without precedent and the idea awakened some opposition. I gave my support and assistance on condition that no feature should be introduced to which I should object. By this pledge, loyally observed, it was assured that nothing having the taint of gambling or impropriety or offensive to any reasonable christian, should find place; and this effort, the first of its kind, passed off pleasantly and successfully.

My pastorate at Wakefield was a very pleasant one. Slight drawbacks there always are and I can see now that I may sometimes have lacked the wisdom that comes by experience to those who will learn; but I preached the gospel — “the Ancient Gospel” we used often to call it, meaning the old, true gospel just as it is given in the New Testament — as well as I knew how and fearlessly, and I had a host of devoted friends. There were then only two deacons, Albert G. Sweetser, still

living, honored and active at the age of eighty-five, and Edward Mansfield, who died in 1898, at the age of eighty-five, universally loved and respected. These two men stood by me, as Aaron and Hur stood by Moses; I shall never forget their love, loyalty and efficiency. There were many others, faithful brethren and noble women, not a few, a large number of whom have passed over Jordan, to a happier clime, and some of whom remain to this day, whose true piety and warm fidelity to their pastor are ever to be remembered.

In the summer of 1869 I received a unanimous call to become pastor of the church in Pemberton, N. J., and after careful deliberation accepted the call. Among the reasons which had weight was the matter of climate and the difference in Sunday services. At Pemberton there was preaching morning and evening and Sunday school in the afternoon. At Wakefield there was preaching A. M. and P. M. Sunday school preceding the P. M. service and a prayer meeting in the evening. This made three services for the pastor and rendered it impracticable for me to pay much attention to the Sunday school, except in a general way.

I recall with great pleasure the excellence of the prayer meetings at Wakefield. They were generally well attended and we had a large force of men gifted in prayer and able to speak to edification. It always seemed to me that this church excelled in that respect.

It has always been to me a source of great joy that my pastorate at Wakefield ended at a time when everything was prosperous and happy, so that pastor and people parted from each other with unbroken affection and with sincere regret on both sides.

From Pemberton, N. J., Rev. Mr. Willmarth went to the Roxborough Church, Philadelphia, Pa., in 1878, where he still retains his pastorate, loved by his church, and honored and esteemed by his brethren in the ministry. An able preacher, scholarly, profound and original in his thought, a pungent writer, and above all crowned with ardent piety, he worthily bears the degrees of Doctor of Divinity and Doctor of Laws conferred upon him.

Although the church was unable to settle a pastor during the year 1870, it was blessed with a deep religious interest. Many were converted and united with the church.

April 9, 1871, Dea. Mansfield resigned his office of superintendent of the Sunday school, which position he had held twenty-three consecutive years to a day. At the annual meeting, the 14th inst., brother Henry L. Haskell was elected his successor. Wednesday evening following, the 19th inst., there was a large gathering at a reunion of the past and present members of the Sunday school, when an original poem was read by Miss Georgie L. Heath. During its recital she

presented to Dea. Mansfield, in behalf of the school and its friends, a gold watch, as an expression of regard for him, and appreciation of his labors as superintendent for twenty-three years. From this somewhat lengthy poem we venture to insert the following beautiful lines :

“ In memory of the many happy hours
That we have found within each passing year,
We offer you this token of remembrance
With our best wishes and our love sincere.

Let it remind you of that heavenly city,
Where watchers stand at every pearly gate;
Where on the golden pavements walk the angels,
And on the crystal sea the ransomed wait.

There is a morn whose fadeless glories brighten,
As year by year eternally flows on;
And in the country that its rays do brighten,
Christ's chosen ones each wear a starry crown,”

CHAPTER VIII.

Two months from this time the church passed through a fiery ordeal. The capacity of the church edifice which they occupied on the corner of Main and Crescent streets, and which had been enlarged in 1853, proving now inadequate, the society decided to build a new one and to this end had secured the large area, now occupied by them, for that purpose. Work on the foundation had not begun when, on the night of the 21st of June their old edifice was destroyed by an incendiary fire. Everything was saved from the church with the exception of the organ and all the furniture of the singers' gallery which could not be got at. The large clock in the vestry was also lost. The pulpit desk and furniture, the communion table, melodeon, carpets, cushions, etc., were all safely removed. The old pulpit sofa now occupies a place on the platform of the large vestry of this church. On the church there was an insurance of \$8,000, and on the organ of \$1,000.

The loss of their meeting house demanded prompt action in rebuilding and six days after the fire (June 27th), ground was broken for the new edifice.

It was a sad company that gathered at the

Covenant meeting in a room "in the south-east corner of the new Town House" the last evening of the month. But God gave them a rich blessing that evening in the person of one whose heart was set to music and his lips to song, which were consecrated to God and have been generously given to the services of the sanctuary through the passing years. The first business of that meeting was to receive into the membership of the church Henry P. Pinkham from the First Baptist church in Nashua, N. H.

Tuesday, Aug. 22d, at six o'clock in the afternoon, a concourse of people gathered about the foundation of the new meeting house to witness the laying of the corner stone of the new edifice. The exercises were in charge of Mr. G. H. Sweetser, chairman of the building committee. Prayer was offered by Rev. George Bullen, followed by singing by the choir. Among the speakers were Rev. J. W. Willmarth, the last settled pastor of the church, and Rev. George Bullen, his immediate predecessor. Jonas Evans, an aged member of this church, who was present at the laying of the corner stone of the first meeting house erected by this church, on Salem street, seventy-one years before, gave interesting reminiscences connected with that occasion. The following hymn, written for this service by Miss Georgie L. Heath, was then sung by the congregation with fine effect.

[TUNE, SILVER STREET.]

Bring forth the corner stone,
Before our waiting eyes,
Whereon to God's eternal name
Shall our fair temple rise.

On Christ, the Corner Stone,
Another temple stands,
Guarded by God the Father's eye,
And fashioned by *His* hands.

'Tis built of living stones !
And through eternal days,
Shall court and transept, arch and aisle
Be vocal with His praise.

Prosper, O God, the work
Our hands have now begun !
Till we shall hail it as complete,
And sing with joy, " 'tis done ! "

Before the stone was placed in position Mr. Sweetser read the following list of articles contained in the copper box.

Historical sketch of the Baptist church in Wakefield, with the Articles of Faith.

A brief statistical record of said church from its organization to the present time.

Memoirs of Dea. Jacob Eaton and Elder George Evans.

Copies of the Christian Watchman and Reflector, the Christian Era, Wakefield Banner, Baptist Missionary Magazine, and the Fifty-seventh Annual Report of the American Baptist Missionary Union.

A copy of the New Version of the New Testament presented by Rev. J. W. Willmarth, former pastor.

A hymn written by Miss Georgie L. Heath, to be sung at the corner stone this day.

A brief history of the Baptist society in Wakefield, with a list of its officers.

A brief sketch of the Sabbath school, with the names of its present officers and teachers.

Two stereoscopic views presented by Mr. Richardson the artist. One is a view of the Baptist Meeting House taken in 1870. And the other is a view of the ruins of the same house, taken on the morning of the 22d of June, 1871, while the fire companies were yet upon the spot.

A gold dollar, deposited by John Rayner of this town, being a portion of his compensation for serving as one of the three months men in 1861, and also being the first payment made by this Government to the soldiers in the war of the great Rebellion.

Various denominations of currency now in use in the United States.

A portrait of Captain Littlefield, drawn with a pen, while he was in the act of making the box in which these articles are deposited.

The stone was then hoisted and adjusted into its place by deacons Edward Mansfield and Albert G. Sweetser, assisted by Messrs. William K. Perkins and Samuel Conant.

Rev. Mr. Willmarth concluded the services with prayer.

Nearly thirty years have passed since that eventful summer day. Time has wrought its changes. Many of that little company who participated in the service of that hour in prayer and praise have gone to "the city which hath the foundations, whose architect and maker is God."

New faces are seen in the stately edifice that rose above those foundation stones. Another choir leads the congregation in song, and other lips proclaim the divine message to men; but they sing the sweet old hymns *they* loved to sing, and hearts respond to the gospel *they* loved to hear.

“Surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.”

During the year occupied in building the new edifice the services of the church were well maintained, and a goodly number added to its membership. Many desirable men were invited to the pastorate but declined the call. Just as the year was closing a call was given to Rev. Richard M. Nott of Aurora, Ill., and accepted.

Sunday, June 23, 1872, after worshiping just one year in the Town Hall, with joyful hearts the church held its first services in the vestry of the new edifice, with sermons by Rev. John N. Murdock D.D., of Boston, late Secretary of the American Baptist Missionary Union. Those who have listened to this great and good man can well imagine the fitness and inspiration of his discourses on this occasion.

When Rev. Mr. Nott began his labors with the church, Sunday, August 4, 1872, they had been without a pastor nearly three years. We know not what causes led to this long interim, possibly it were not desirable to state them if known, but a

large portion of the spirit of the fathers must have rested upon the church that they should have passed safely through this pastorless period, under the peculiar circumstances in which they were placed, without a falling away of many, but rather with additions to their number; for during this period forty-eight were added to the membership of the church.

The new meeting house was not completed till the following December, at a cost of land, building and furnishing, of \$70,000. It was dedicated the 11th of that month, with an appropriate sermon by the pastor. It is well the church did not see the shadow, nor feel the burden of the coming years. They faced a debt of \$40,000 with a confidence that seemed well placed in view of the resources at their command.

June 24, 1873, the Sunday School Convention of the Salem Association met with the church. The attendance was very large, the church entertaining about five hundred guests from out of town.

September 9th the church adopted a measure which she has wisely retained, requiring "that all letters from other bodies, dismissing members to this church, should receive the approbation of at least a majority of the Standing Committee of the church before being presented for action." At this time, and for many years previous, the church had required of those received by letter a relation

of their religious experience at the meeting when received, or subsequently at an early date. This requirement, in later years, has fallen into disuse. In many churches the applicant for membership by letter is required to appear in person before the church committee for examination, a prudential measure that has much in its favor.

Early in the following year (1874) Rev. Mr. Nott through failing health, was compelled to resign the pastorate of the church. This he did the last of February to take effect the following July. The last Sunday of his pastorate he was permitted to baptize seven persons into the membership of the church, including his eldest daughter.

Under date of Thursday, November 26th, we find the following statement in the church records. "The annual Thanksgiving Day—the Baptists held separate meeting in their own house of worship. Heretofore, for many years the Congregationalists, Baptists and Methodists have held a union meeting. Our brethren thought there were good reasons for meeting separately and assume no responsibility for the 'liberal' acts of other denominations in regard to the worship on this day. Rev. Mr. Nott preached from Psalm 67: 3, 4. 'Let the people praise thee,' etc."

The liberal acts and reasons to which the clerk refers were these. One of the churches in the town refused to unite in a union Thanksgiving service, as heretofore, unless the Universalist

Society were invited to associate with them. This church recognizing that such a step would be a practical recognition and fellowship of the Universalist Society as a christian church, and its minister as a minister of the Lord Jesus Christ, making no distinction between an evangelical and unevangelical church and ministry, consistently withheld their consent. As a result of this action from that time each of the evangelical churches held separate Thanksgiving services for many years.

Early in the year 1875 there was a religious awakening, beginning in the Congregational church and extending into this church where it steadily increased, calling for special meetings. These at first were conducted by the church alone until the services of Rev. Dr. Cummings of Concord, N. H., were secured, who continued with them two weeks, until the arrival of Rev. Charles Keyser D.D. of Trenton, N. J., whom the church had called to the pastorate.

Dr. Keyser began his ministry here the 21st of March, and the first Sunday of the following month he was permitted to baptize and welcome into the church thirteen hopeful converts. Taking up the work awaiting him Dr. Keyser prosecuted it with commendable zeal, and the church enjoyed a precious revival and ingathering, in which the power of God was manifested in a marked degree.

At meetings for the relation of christian experience, prior to reception for baptism, which were

open to the public, we read in one instance that four hundred persons were present, and in another instance of three hundred present. During the year forty were added to the church by baptism. Prominent among those who are the most steadfast and faithful in the church today are those who were gathered in as the fruits of that revival.

It was the last ingathering of the faithful ministry of Brother Keyser. At the beginning of the following year (1877) his health began to fail and despite months of cessation from labor he fell asleep in Jesus September 21st in the house of a friend where he was visiting, in his fifty-first year. The Sunday preceding his death he occupied his pulpit and preached from the significant words "What have I done?" Jer. 8:6. What he had done for the glory of God and the welfare of others is recorded in the imperishable annals of Heaven. Rev. Charles Keyser D.D. was born in Albany, N. Y., May 13, 1827. He received his literary and theological education at Madison, now Colgate, University and Rochester Theological Seminary. He was ordained at Wallingford, Conn., in 1851. He was pastor at Mount Norris, Niagara Falls and Binghamton, N. Y.; in Providence, R. I.; in Philadelphia, Pa.; and in Trenton, N. J.; before his settlement here. He had a clear mind; was logical, orthodox, fearless and faithful; and the multitude of his friends lamented his early and unexpected death.

In the early summer of this year Jonas Evans, a prominent member of the church, passed away in his eighty-fourth year. He was the author of the Historical Sketch of this church published in 1841, and of an unpublished Sketch of the church continued from 1840 to 1867, and a Memoir of Dea. Jacob Eaton, published in 1859. To these contributions of his pen the writer is largely indebted in the preparation of this work. Besides the books mentioned above he published other works of a similar character, exhibiting in all a good degree of literary ability and an extensive and painstaking collection of facts. The records of the church show that he was an active member, maintaining throughout his life the esteem and confidence of his brethren.

In the spring of 1878 the church extended a call to Rev. R. R. Riddell of South Berwick, Me., who entered upon his pastorate the first of June. In the fall of this year the Salem Association met with this church the third time in its history. The following year was one of quiet growth.

In the spring of 1880 the church, after a careful revision of their Articles of Faith adopted those in use at the present time.

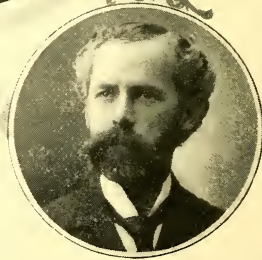
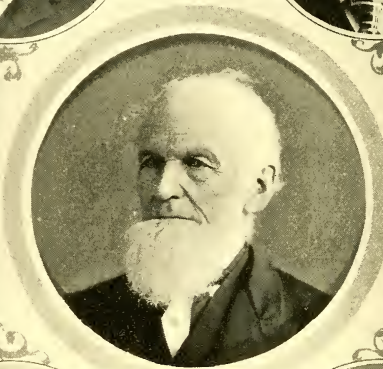
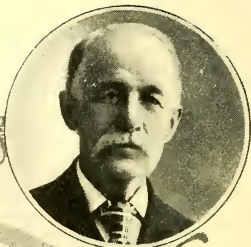
The first Sunday in June the church enjoyed a service of deep interest. At the Covenant meeting, the Friday evening previous, Albert H. Sweetser, a son of Hon. Paul Hart Sweetser of this town, who had been a Universalist minister for ten

years, related his experience and was accepted for membership after baptism. Sunday afternoon he occupied the time of the sermon in stating to a large congregation his reasons for renouncing the faith of the denomination with which he had been connected so long and conspicuously, after which he was baptized by the pastor, and later in the month received from the church a license to preach.

Another interesting service was enjoyed by the church the first of the month following in connection with the ordination of Frank L. Sullivan, of whom previous mention has been made in this history. The son of Dea. Sullivan, born and reared in this town, the church felt a deep interest in him and assisted him in securing an education. Now, at the conclusion of his school life he sought ordination at their hands. The sermon on this occasion was preached by Rev. Heman Lincoln D.D., of Newton Theological Institution, and the charge to the candidate was given by Rev. William Hague D.D. of Boston.

In the closing month of the year Rev. Richard M. Nott, who since his resignation in 1874 had dwelt among this people, passed on to his reward in the fiftieth year of his age. Mr. Nott was born in Nashua, N. H., in March 1831. At the age of eleven he was converted, and soon after baptized by his father who was then pastor of the Federal Street, now Clarendon Street, church, Boston. He graduated at Waterville, now Colby, College

when about nineteen years old. After teaching seven years he entered Rochester Theological Seminary, Rochester, N. Y., where he graduated in 1859 and entered immediately upon the pastorate of the First Church in that city to which he had been called before his graduation. After six years of a delightful ministry with them his health failed and his appreciative people sent him abroad for recuperation. The physical vigor was never regained. Resigning his pastorate in Rochester he was successively settled at Atlanta, Ga., and Aurora, Ill., coming from the latter place to the pastorate here. "He was a superior scholar and a clear thinker. His early promise was uncommon. Few men were his equals in critical scholarship and logical acumen. In the Boston Ministers' Meetings, which he constantly attended, the great worth of his utterances was readily conceded by all his brethren."



STEPHEN W. LUFKIN.

ALBERT G. SWEETSER.

ROBERT N. HOWARD.

SAMUEL L. WHITE.

HARVEY B. EVANS.

PRESENT DEACONS OF THE CHURCH.

CHAPTER IX.

The year 1881 is memorable for the culmination of a period of self denial and sacrifice such as but few churches, we hope, are called to pass through. As previously stated, when the present house of worship was dedicated December 11, 1872, there rested upon it a debt of \$40,000 of which \$20,000 was borrowed on a mortgage, and \$20,000 became a floating debt. It was then necessary to raise annually about \$2,500 to meet the current expenses and about \$3,000 to meet the interest on the debt. At that time the Society was in a strong and prosperous condition. Then came the hard times. The panic of 1873 ruined financially some of the most valued among the members. In 1874 the floating debt was reduced by the payment of \$1,300 which was raised by subscription. In 1876 a herculean effort was made under Dr. Keyser, then pastor, to raise the entire amount. Sacrifices followed and as the result the whole amount of the debt was subscribed. This was a happy day. But the remorseless enemies, death and the hard times, came in and many were obliged to fail on the payments. In 1879 the amount of principal and interest had increased to \$27,000. Another effort was made under Mr. Riddell and \$7,000 was

paid, reducing the debt to \$20,000. This debt was upon the church January 1, 1881. The burden of it was crushing out the best life of the church. This was felt by the pastor and others. Then came, in the providence of God, Mr. Edward Kimball, a man signally blessed in raising church debts. Sunday, February 13th, he appeared before the people, and under his guidance an effort was made to raise the debt. In the evening of that day the pledges amounted to \$14,250. The effort was continued during the week and at the afternoon service the following Sunday it was announced that the pledges, thus far, amounted to \$18,000. A letter was read from Rev. D. N. Beach, pastor of the Congregational church, pledging his people for upwards of \$1,400. A little later a communication from the same source was handed in pledging an additional \$90, swelling their gift to \$1500, bringing tears from the eyes of the grateful congregation at this expression of fraternal sympathy. Only \$500 was needed to complete the work and more than this amount was quickly pledged. These pledges were speedily redeemed. But the sacrifices made in the last decade to accomplish this result can never be told; nor can the present generation realize its indebtedness to the noble men and women who made it possible for it to enjoy, without encumbrance, this beautiful sanctuary.

The following figures are eloquent with meaning. The total sum of money paid into the church since

its erection began, including interest, outside of running expenses, etc., was \$90,100.14; including insurance, current expenses, etc., \$125,000, besides from \$5,000 to \$8,000 for benevolent purposes.

None except those who have passed through a similar experience can understand, or appreciate, the Jubilee service held in the church Sunday evening, January 1st, 1882 when, the pledges redeemed and obligations met, the auditorium of the church was filled by a grateful and enthusiastic people. We shall not attempt to describe that service, nor a similar one held later by the Sunday school which had furnished the bell at a cost of \$1065.74.

Nov. 5th of this year (1882), Rev. R. R. Riddell tendered his resignation which was reluctantly accepted the following evening; and two sets of resolutions, "highly appreciative and complimentary to the pastor" were adopted. The same month brethren Stephen A. Lufkin and Robert N. Howard were elected to the diaconate. The committee who presented their names was divided in its report on the question whether they should be elected for life, or for a term of years. The church decided on the former course which had prevailed hitherto and which obtains at the present time.

The next pastor of the church was Rev. Roland D. Grant whom the church called and settled in the spring of 1883. Early in the summer following the church received a bequest of \$1000 under the will of

Cornelius Sweetser, a former resident of this town and late of Saco, Me., the interest of the same to be applied to the purchase of books for the use of the Sunday school. The annual income is used exclusively, by vote of the church, for the replenishing of the Sunday school library.

Probably no pastor of the Congregational church in this place ever endeared himself to this church as Rev. D. N. Beach; not only by the earnest and enthusiastic leadership of his people in their generous contribution to the liquidation of the debt upon this church in 1881, but by the kind, fraternal spirit he manifested in many ways, especially in his tender ministrations to the sick and bereaved of this congregation when they were destitute of a pastor. And when in the fall of this year the church learned of his resignation they gracefully expressed their esteem for his christian character and work, and their deep feeling of gratitude, and sense of loss, in a series of resolutions, so warm in spirit, and happily worded, as to leave nothing to be desired.

In the spring of 1885 Mrs. Eunice Hill, an aged member of this church died, leaving her homestead, corner of Main and Pearl streets, to this church and the American Baptist Home Mission Society, the income from the property to be divided equally between the church and the Home Mission Society. Also at the expiration of twenty years from the death of the donor (May 4, 1885), the

property to be sold, if the church so desires, and the proceeds divided equally between the church and the Home Mission Society.

Mrs. Hill and her husband, Charles H. Hill, joined this church by letter in 1855, his death preceding her own but a few months.

The balance of the year was clouded with long and painful cases of church discipline, with seeking delinquent members, and revising the church list.

In February of the following year brother Samuel L. White was elected to the diaconate. At the annual meeting in April the following important resolution, introduced by Dr. Samuel Abbott, was adopted: "Resolved, That after this date (April 8, 1886) wine containing alcohol shall not be used by this church at the ordinance of the Lord's Supper." Rev. Mr. Grant having previously preferred a request to be released from the pastorate, the church, at this meeting, declined to grant the request and earnestly entreated its withdrawal which was accordingly done.

The month following the Sunday School Convention of the Salem Association met again with this church after an interim of thirteen years. Notwithstanding the weather was unfavorable there was a large and enthusiastic gathering, the church entertaining about four hundred persons in the large vestry, for whom ample provision had been made.

An animated church meeting was held the 27th of this month in response to a petition of seventy

members for a change in the order of the Sunday services. The order then existing was a preaching service in the forenoon, a Sunday school session in the afternoon followed by a preaching service, and a prayer and conference meeting in the evening. The change desired was that during the months of June, July, August and September of the present year the following order should be substituted: preaching at half-past ten in the morning, Sunday school at noon, prayer meeting at half-past six in the evening, and preaching at half-past seven. The meeting closed without final action. Two weeks later, after another long discussion, the change was effected by a vote of thirty-seven to twenty-four.

This was the beginning of repeated and unsuccessful attempts to permanently change the old order of services until the present order was established six years later.

The year 1887 opened auspiciously. There was an increasing interest in the church and several baptisms, and many were secretly inquiring after the way of life. The first of May Mr. Grant left for a tour of three months in Europe. About the middle of June Mr. William Cossum, a student at Colgate University, and a friend of the pastor, came to supply the pulpit a few weeks, and during his stay labored earnestly, in the pulpit and out of it, to reach the hearts of the unconverted and, as the result of his labors, half a score gave evidence of a change of heart and, on the return of the

pastor, ten candidates were awaiting baptism at his hands.

At the covenant meeting in August of this year Rev. Willis F. Thomas was received into the membership of the church.

It seems eminently fitting that in this place we insert a brief sketch of the life and labors of brother Thomas who, with his wife, holds a large place in the hearts of this people.

Rev. Willis F. Thomas was born in Henthada, Burma, in September, 1855. His parents, Rev. B. C. Thomas and wife, were missionaries of the American Baptist Missionary Union.

When Mr. Thomas was about twelve years old his parents were obliged to return to America on account of ill health; his father died just as they were approaching New York harbor. After some years Mrs. Thomas returned to Burma, leaving her son to complete his education at Brown University and Newton Theological Institution. While in America Mr. Thomas joined the Harvard Street Baptist church, Boston.

After his graduation from Newton, and short periods of service at Kingston and Winthrop, Mass., he sailed for Burma in the fall of 1880 and began his missionary labors at Henthada, Burma.

Miss Emma L. Upham, a member of this church, was one of the same missionary party which arrived in Burma late in 1880. She was stationed at Toungoo, Burma. December 25, 1883, Rev. W. F. Thomas and Miss Emma L. Upham were

united in marriage at Toungoo, Burma. Their first station was at Henthada, Burma. Early in 1884 their attention was called to the work among the Chins of Arakan, Burma. At that time there was no mission station or missionary for these wild people; but much pioneer work had been done among them by Mr. Thomas' mother. In 1885 Rev. W. F. Thomas and wife started a mission station at Sandoway, Arakan, about four hundred miles from their former home in Henthada. They were completely isolated from all other mission stations and their mission suffered much from the depredations of the dacoits, or wild robbers of the mountains, but God blessed their labors and many converts were made.

In 1887 Mr. Thomas and wife, with their son, were obliged to relinquish their work for a needed rest in America. They made their home in Wakefield with Mrs. Thomas' mother. During their stay here Mr. Thomas joined this church by letter from the Harvard Street church, Boston.

In the fall of 1888 Mr. Thomas and his wife returned to Sandoway, Burma, where they labored among the Chins until about 1894, when Mr. Thomas was called to Rangoon, Burma, to take charge of the Burman Bible class. This class was soon after consolidated with the Karen Theological Seminary at Insein, Burma.

In 1896 Mr. and Mrs. Thomas again relinquished their work and spent a year and a half in America,

with their three children. They returned to Insein, Burma, in the fall of 1897, leaving their son Albert to receive his education in our Wakefield public schools.

Mr. Thomas is an earnest, indefatigable worker, and has done successful work as pioneer missionary and also in the educational work at the Seminary. His love for music is a great help to him in his labors, and his knowledge of the Chin, Karen and Burman languages is of great use in the Seminary where students of many races are received.

For this interesting sketch of Rev. Mr. Thomas and his wife we are indebted to Mrs. William C. Campbell, sister of Mrs. Thomas.

At this same Covenant meeting in August, 1887, brother Herbert J. White, son of Dea. Samuel L. White, was given an unlimited license "to preach the gospel as Providence may afford him opportunity." Three deacons of this church have furnished each a son to the ministry, all of whom have honored their worthy sires in their calling and given abundant evidence that they were sent of God. In December the church granted a license to brother Fritz C. Gleichman, whom we shall mention more fully later in this history.

The interest developed under the labors of Mr. Cossum continued after the return of the pastor in August, and before the close of the year a number were received into the church by letter and baptism.

CHAPTER X.

In the spring of 1888 the Congregational church having in contemplation the removal of their old house of worship to erect another on its site, this church promptly offered them the use of their meeting house during the process of rebuilding. This offer was gratefully recognized and in due time accepted. Steps were also taken towards the dissolution of the Baptist Society which, since the founding of the church, had existed as a distinct organization, holding the legal title to all the property of the church, and responsible for all legal claims against it. As the members of the church were members of the society, and the acts of the society were practically the acts of the church, there seemed no necessity for its existence, neither did the laws of Massachusetts require it. This dissolution of the society was accomplished by the action of the church March 30th.

During this same month Rev. S. Hartwell Pratt, assisted by Mr. Birdsall, a gospel singer, spent two weeks with the church conducting evangelistic meetings which were greatly blessed. On the Communion Sunday in May the pastor gave the hand of fellowship to twenty-seven persons who had united with the church since the close of the

meetings, twenty-four of them by baptism. One interesting feature of the meetings was the impression made upon persons of mature years. Of the twenty-four converts who were baptized, thirteen of them were over twenty years of age, and of these, two were fifty years old, one fifty-six, and four had passed three score years.

If we would labor as faithfully, in the pulpit and out of it, for the conversion of those of mature years, as we do now for the conversion of children and youth, believing that God can save a man as easily as a boy, we are convinced that we should see a far larger number of men and women converted and gathered into the churches than obtains today under the impression that children and youth are especially subject to the influences of divine grace.

Early in the summer Mrs. Harriet N. Flint donated \$1,000 to the church, "the interest or income of the same to be applied towards the payment of insurance, repairs, and other improvements on and about the house of worship."

The 9th of August appropriate and deeply interesting exercises commemorating the one hundredth anniversary of the birth of Adoniram Judson were held in Malden, the place of his birth, on which occasion this church was represented by deacons A. G. Sweetser and S. L. White.

Sunday, the 12th of this month, Rev. R. D. Grant read his resignation to take effect at the

close of the month, he having received a call to the pastorate of the First Baptist church in Beverly, Mass. The resignation was accepted on the 25th of the month, the church passing appropriate resolutions expressing their appreciation of his ability and fearlessness as a preacher, and their continued interest in him and his family in the future.

Mr. Grant's pastorates, previous to his coming here, were at Broadalbin and Poughkeepsie, N. Y. Since leaving here he has been in the pastorate at Beverly, Harvard street, Boston, Portland, Ore., and Vancouver, B. C., his present pastorate. While in Portland he received the degree of Doctor of Divinity. Dr. Grant is a magnetic speaker, commanding a large hearing and is independent and fearless in the expression of his thought. He is a lover of nature and has traveled extensively. He has fine powers of description and is in large demand as a lecturer.

Sunday, October 21, Rev. N. R. Everts of Albany, N. Y., supplied the pulpit. The immediate circumstances leading to his appearance before the church on that date are not generally known. The Sunday previous to his coming the pulpit was occupied by a candidate for the place. His name, when given the church, was accompanied by such flattering testimonials that the Supply Committee was led to engage him for two successive Sundays. His sermons that first Sunday were so very unsatisfactory that at the close of

the second service the committee met and with one voice expressed an unwillingness to hear him another Sunday. But how to get rid of him was the question. Said one, "Pay him for the two Sundays and let him go." This was done. Then the question arose of a supply for the following Sunday. Looking down the list in the hands of the committee the eye fell upon the name of Mr. Everts and some one suggested that they "send for that Albany man." He came and preached that Sunday and was requested to remain in town and preach the following Sunday, resulting in a call and an entrance upon his ministry here the first of December following.

Upon the dissolution of the Baptist Society it became necessary for the church to frame new rules for its government in order to transact the business and manage the affairs that hitherto had been conducted by the Society. Consequently a committee was appointed at the annual meeting in 1888 to prepare such rules and present them at the next annual meeting, or at some meeting prior thereto, for their adoption. At a special church meeting called for the purpose, March 20th, this committee made their report, resulting in the "Rules of Order Governing the Church" which, with amendments adopted the following year, are now in use.

Sunday evening, November 17th, the church celebrated the one hundredth anniversary of the

first Sunday evening prayer meeting believed to have been held in this town. An account of the origin of this meeting and its results is given in the first chapter of this history and need not be repeated here. As the seed of this church lay imbedded in those Sunday evening prayer meetings, which, since its organization it has studiously maintained, it was fitting that this centennial celebration should be peculiarly its own. At this meeting the clerk of the church, Dea. Mansfield, read a sketch which he had prepared, giving a history of the appointing of that first prayer meeting, with the names of the persons calling it and the circumstances leading to it. He also exhibited a little book, about the size of a pass book, containing the original Covenant then made, and the fifty-seven names then, and afterwards, attached to it. He also gave an account of the most prominent prayer meetings and revivals connected with the Baptists of this town up to a recent date. Aged members followed with thrilling recitals of the past, drawn from personal experiences, with which the present generation was unacquainted. It was a memorable service and worthy of the occasion.

The spring of 1890 the church received a fine crayon portrait of Dea. David Smith, the gift of his grandson, Mr. Thomas J. Skinner of this town, as, the donor states, "a token of regard to the church of my boyhood days." With other portraits of

those old-time worthies it looks down upon the present generation in the vestry of the church.

At the annual meeting this year the church took an important step in deciding to withdraw from the Salem Association and join the Boston North. The reasons for the proposed change were that this church was geographically out of the bounds of the Salem Association and within the bounds of the Boston North; the meetings of the Salem Association were reached with difficulty, and to avoid returning home late at night the delegates and visitors from this church were obliged to lose the evening sessions. Because of these conditions very few of the members of the church attended the Associational gatherings. The meetings of the Boston North were easily reached with opportunity for attendance upon all its sessions without inconvenience.

Very naturally some of the aged members of the church were not in sympathy with the proposed change, this church having been one of the original number of which the Salem Association was composed at its organization in 1827 and these faithful ones had been constant attendants upon its meetings since their entrance into the church.

At this meeting the subject of the change was thoroughly discussed and then referred to a committee to report at an adjourned meeting. The writer distinctly remembers the meeting of that

committee of which he and Deacon Mansfield, who was not in sympathy with the change, were members. During the discussion of the subject the deacon sat in silence. When asked to state his views he only said, reluctantly, "Brethren, I wish that I had better arguments to advance in opposition to the change than I am able to give."

It was characteristic of this good man to yield sentiment to duty, and submit gracefully to the inevitable. When a member of the church called on him the morning after the adjourned annual meeting and said, "We must fight this change," he answered, "No, my brother; it is a foregone conclusion, and I am not going to place myself in a position where I shall lose my influence with the members of the church." The attitude of this brother did more than all else to quiet opposition and bring about the desired change in a harmonious spirit.

The following month the church received a portrait of Dea. Martin Stowell, the gift of his two sons, John D. Stowell of Chicago, Ill., and Rev. Alfred S. Stowell, at that time pastor of the Baptist church in Montville, Conn. The presentation, in behalf of the donors, was happily made by Deacon Mansfield and gracefully received by Deacon Sweetser.

Sunday afternoon, May the 18th, farewell services were held in the old Congregational meeting house, which was erected in 1768, prior to its being torn

down to give place for the erection of the beautiful structure in which that church now worships. The Sunday following, having accepted the offer made them two years previously, they worshiped in the Baptist church. The arrangement for the services of both churches during their occupancy of the house was as follows: The Congregationalists occupied the house in the forenoon with their preaching service, followed by their Sunday school at noon, and the Baptists occupied the house in the afternoon with their Sunday school and preaching service as usual. Sunday evenings the churches united in the prayer service which was conducted alternately by the two pastors. The monthly missionary concerts of the two churches were held, alternately, the first Sunday evening of each month. The mid-week meetings of the Congregational church were held in the vestry of the Universalist church. This arrangement between the two churches, which proved satisfactory in every respect, prevailed during the twenty-two months in which the new Congregational church was in process of erection.

CHAPTER XI.

Thursday afternoon, August 28th, a council convened in the church to examine brother Fritz C. Gleichman for ordination to the gospel ministry, he having completed a course of studies in Colgate University preparing for missionary labor in the foreign field. The examination was highly satisfactory and the ordination services followed in the evening with the sermon by Rev. C. H. Spalding D.D., District Secretary of the American Baptist Home Mission Society, the ordaining prayer by Rev. J. N. Murdock D.D., Foreign Secretary of the American Baptist Missionary Union, and the charge to the candidate by his pastor.

The Sunday evening following, after a sermon by the pastor, addresses were delivered by Rev. Mr. Wallace, pastor of the Congregational church, and brother Gleichman. These were followed by baptisms, when brother Gleichman administered the ordinance to his wife whom he had lately married in Hamilton, N. Y., and who was received as a candidate for church membership the Friday evening previous.

The following morning brother Gleichman and his wife left for their field of labor in the Congo valley, Africa, from which he never returned,

dying at the mission from the fatal fever of the country, June 17, 1893, aged thirty-eight years.

Sunday evening, September 17, 1893, a memorial service was held in the church. The pastor preached from Psalm 46:10, "Be still and know that I am God." The devoted friend of brother Gleichman, Mr. George H. Smith, read a sketch of his life which he had prepared, which was followed by a tender and appreciative address delivered by Rev. E. F. Merriam, Recording Secretary of the Missionary Union.

Rev. Fritz Charles Gleichman was born in Copenhagen, Denmark, November 13, 1855.

The first we know of him is as a little child, not eight years old, standing on the streets of that city in mid-winter selling matches and soap; a fatherless boy whose mother with her children had been turned into the street a few nights before because of arrearages of rent. This is all we know of his childhood. In his youth he was successively a waiter in a public house, cabin boy aboard ship, and finally, as steward of a vessel, he entered a port of Nova Scotia. Here, with difficulty he found employment, having abandoned the sea. Later he came to Boston where, learning of an extensive Rattan factory in Wakefield, he journeyed to this place on foot and secured employment in the factory. One Tuesday evening, a few weeks after his arrival in town, oppressed with a feeling of loneliness he strolled upon the streets. On Main

street, opposite the Baptist church, he was arrested by the ringing of the bell, and paused to listen and watch the people entering the church. When the bell had ceased ringing he crossed the street, passed up the walk to the church door, and looked in. At this moment an elderly gentleman coming up invited him to enter and gave him a seat by his side. For weeks afterward, at every prayer meeting, the young Dane could be seen sitting by the side of his new-found friend, brother Asa Newhall Sweetser.

In due time he was converted, and was baptized January 25, 1880. He embraced an opportunity to study the English language by the help of a young man in the church, and later went with Dr. Phillips to Roger Williams University, Nashville, Tenn. From there he went to a school in Pella, Iowa. After two years he returned east to earn money to continue his schooling and finally entered Colgate University at Hamilton, N. Y., where he completed full courses in the college and Theological Seminary, graduating from the latter in June, 1890. Early in his christian life he longed to become a missionary, and this purpose controlled all his preparation in the schools.

The chief characteristics of Mr. Gleichman were a cheerful spirit, an indomitable will, untiring energy and an undaunted courage that laughed at difficulties. He had supreme faith in prayer and found no greater pleasure than in seeking, by

personal efforts, to win souls to Christ. His widow, Mrs. Boletta Gleichman, and their one son are residing, at present, in Hamilton, N. Y.

The increased representation of this church in mission fields, through the appointment of Mr. Gleichman, suggested the idea of a church mission museum, to be supplied by articles from the mission fields in which its members were laboring, which led to the present exhibit in the vestry of this church, nearly every article having been furnished by brother Thomas from Burma, or by the lamented brother Gleichman, or his wife, from the valley of the Congo.

In October the Salem Association, at the request of this church, held its annual meeting with them again before the separation. At the evening session, when the request of this church for dismission was under consideration, kind words of parting were uttered by representatives of other churches in the Association and by Dea. Sweetser of this church who spoke, with deep feeling, of his life-long interest in the Association and of the hallowed memories of the past.

In the fall of this year the small vestry, in which the prayer meetings were then held, was refinished and decorated, largely through the generosity of Mrs. Harriet N. Flint who, though residing in later years in this town, the home of her childhood and youth, still retained her membership in the little Baptist church in North Reading with which

she united, on removing to that town, in 1841, that they might feel at liberty to call upon her for any assistance she could render them, while residing and worshiping here and contributing to the support of this church.

A union Thanksgiving Day service of the Congregational and Baptist churches was held in this church in which the pastors of both churches delivered addresses. It was the first Thanksgiving Day service in which the two churches had united in sixteen years.

The year was one of interesting events, crowned with the quickening of the spiritual life of the church and the conversion of sinners. Fifteen were added to the church by baptism.

The year 1891 opened with delightful union services during the Week of Prayer, conducted by the pastors of the two churches. The summer passed pleasantly with no special incident to be recorded.

Learning that the Congregationalists purposed entering their new house of worship in the fall the pastor felt that the time had arrived when, if ever, a successful effort could be made to adopt a new order of Sunday services to be followed when the church should again have entire control of the house. The proposed change, substantially the same as that observed at the present time, was submitted to the church committee and after full consideration was, by them, recommended to the

church and went into effect the following year. The results have proved the wisdom of the change. A few years since an aged member of the church, and a teacher in the Sunday school, said to the writer "I never enjoyed my Sunday afternoons as I do now, in the quiet study of my Sunday school lesson for the following Sunday."

In September the church entered the Boston North Association at its annual meeting held with the Old Cambridge church, Cambridge. There was a large attendance from this church and much satisfaction expressed with the change.

In December a Baptist Young People's Union was formed out of the young members of the church and brother Clarence S. Delfendahl chosen its first president.

Sunday evening, March 6, 1892, a memorable service was held in the church. For nearly twenty-two months the Congregationalists had occupied the church a part of every Sunday for their services and united with this church in the Sunday evening prayer meetings. These union prayer meetings had brought the churches very closely together in christian fellowship. A warm friendship had grown up between the pastors who had labored together in the most cordial relations. The new edifice of the Congregational church was now completed and ready for occupancy the following Sunday.

The union meeting this evening partook of the nature of a farewell service. The audience was

very large, completely filling the large vestry and overflowing into the small vestry in the rear.

Rev. R. W. Wallace, pastor of the Congregational church, read the following paper :

At the morning service of the Wakefield Congregational church on Sunday, March 6th, 1892, it was unanimously Resolved : 'That the following minute be adopted for insertion in the church records, and that a copy thereof be transmitted to the Wakefield Baptist church, signed by the pastor, the Church Clerk and the Clerk of the Parish.

Christian kindness is one of the queenliest of virtues. To simply witness its exercise is a gladdening sight. But to participate in it, to have it meted out to us with no narrow heart or stinted hand, is an experience to be sacredly cherished. It "blesseth him who gives and him who takes."

To us as a church, throughout the many months in which we have been without our own sanctuary, such christian kindness has been cordially extended by our Baptist brethren, by pastor, officers and members alike. It has made the time of our sojourning pass more swiftly and pleasantly, to feel that a sister church offered us so willingly a sanctuary in which to praise, an altar at which to pray.

Profoundly sensible of this courtesy, we—the members and adherents of the Congregational church—embrace this opportunity of recording

our appreciation of, and gratitude for the good will of our Baptist brethren, and assure them that their fraternal act will be cherished as a memory worth preserving.

Not the least among the blessings of this affiliation will be the knowledge that these churches—each in its own way—are laboring for the extension of the Kingdom of Christ, and looking for the victory of righteousness in the community to which they belong. Henceforth there will be greater interest in each other's successes and more of prayer for each other's enlargement.

“He that receiveth you receiveth me,” once said our Lord. And as a church, we remember that the honor done to us in the name of christian fraternity is not only done to us, but also to Him whose name we all honor, and whose glory we all seek. And He who does not overlook even the gift of a cup of cold water, in the name of a disciple, will not fail to reward this act of christian courtesy and grace.

Finally, and as we say “farewell,” we commend our hospitable friends to God, and to the word of His grace, desiring for them the realization of that word's great promises, and of the blessings which our God is so ready to give.

ROBERT W. WALLACE, *Pastor.*

JOHN W. WHITE, *Clerk of the Church.*

E. E. EMERSON, *Clerk of the Parish.*

Mr. Wallace followed the reading of the paper with a warm, appreciative address, to which responses were made by the pastor of this church, deacons Sweetser and Mansfield, and brother Henry L. Haskell. But more expressive than these addresses, though heartfelt, were the handshakings, and the kind informal words of separation spoken by the lingering people after the benediction. The delightful relation formed at this time between these churches has continued unchanged, and found frequent and courteous expression.

The Thursday evening following their departure from this church the Congregationalists dedicated their house of worship with deeply interesting exercises. The sermon on the occasion was by their former pastor, Rev. D. N. Beach, and an impressive prayer of dedication was offered by their pastor, Rev. R. W. Wallace. Each of the local pastors delivered short addresses.

A good religious interest prevailed in this church during the year and fifteen persons were added to its membership by baptism. Near the close of the year Dea. S. L. White tendered his resignation as deacon of the church, owing to ill health, and that he might be relieved from the sense of responsibility connected with the office. The church reluctantly accepted his resignation and passed appropriate resolutions expressing their regret at his resignation, and their sympathy with him in his feeble state of health.

CHAPTER XII.

Rev. Mr. Wallace resigning his pastorate of the Congregational church early in the following year (1893), this church bore testimony to their esteem for him, and well wishes for his future, in resolutions adopted at the Sunday morning service January 22d.

The Boston North Association, into which this church entered from the Salem Association in 1891, had grown to such dimensions, embracing fifty-one churches and sixteen thousand one hundred sixty-two members, that a satisfactory division was made this year, and a new Association formed, called the Boston East, numbering thirty churches, with a membership of seven thousand four hundred fifty-nine. In the division thus made this church became a member of the new Association which, at the close of the century, reported thirty-seven churches with a membership of nine thousand four hundred sixty-nine. An increase, within a decade, of seven churches and two thousand ten members.

This year the Congregational, Baptist and Methodist churches united in Thanksgiving Day services for the first time in nineteen years, since

which these churches have united in worship upon that day.

The year throughout was a quiet and prosperous one, with a growing interest in the prayer and conference meetings and thirteen were added to the church by baptism. The year was, however, one of unusual mortality, the pastor being called upon to officiate at thirty-four funerals, of which eleven were of members of this church, embracing several of the aged and most esteemed among them.

For a long time the church had felt the need of electing a deacon to fill the vacancy caused by the resignation of Brother White in 1892, the full board at that time consisting of but four members. The election occurred in January, 1894. The meeting was tender, solemn and impressive. After the reading of appropriate selections from the Scriptures a half hour was devoted to prayer for the guidance of the Holy Spirit in the selection to be made. With marked unanimity the choice fell upon brother Harvey B. Evans who had been a long time in the minds of the members for the position, but who had not been brought forward earlier because of his known objections to assuming the responsibilities of the office. In the hush following the announcement of the vote the members were led in a tender and impressive prayer, for the blessing of God to follow the selection made, and to rest upon him who had been called by his brethren to the solemn office.

The history of the past shows that in no matter has this church shown greater care and discrimination than in the choice of its deacons, with the result that they have been judicious leaders of the church, and safe counsellors and warm supporters of its pastors.

The following month the first session of the Boston East Bible School Convention was held with this church. The attendance was large and the exercises of deep interest. This school reported at that time a total membership of three hundred ninety-seven. At the seventh annual Convention in 1900 it reported a membership of four hundred seventy-one, not including a Home Department of ninety members. The church clerk reporting this meeting, closes his record as follows: "And the entertainment was highly commended by the five hundred visitors present."

In the latter part of May the Town celebrated the two hundred fiftieth anniversary of its original settlement and incorporation as the "Town of Redding." The Congregational church, whose organization dates with the settlement of the town, celebrated its two hundred fiftieth anniversary Sunday, the 26th, with impressive services. This church, in common with the other churches of the town, accepted an invitation by representation to the evening services, when congratulatory addresses were delivered by the pastors of the local and neighboring churches.

In the fall Rev. Albert P. Davis, a late graduate of the Divinity School of Yale College, was called to succeed Rev. R. W. Wallace in the pastorate of the Congregational church. His ordination and installation occurred Nov. 22d, and the Congregational brethren, in recognition of the kindness of this church in the past, courteously invited its pastor to participate in the installation service and deliver the address to the church, and welcome the new pastor to the churches and pastors of the town.

The deepening spiritual interest which had characterized the church the past two years developed in a precious work of grace this year and twenty-five persons were added to the church by baptism.

The year 1895 was marked by no special incidents, although the church services were well attended and maintained.

During the pastorate of Mr. Grant a Young Men's Association was organized in the church, under whose auspices Sunday religious meetings were held in the school house in the Woodville district. The organization lapsed, but the meetings, together with a Sunday school that was formed, were still continued by the young men, but with frequent abandonment of the field from the want of interest by the people of the district. In time the upper room of the school house, where the meetings had been held, being needed for

school purposes, there was no place available for their continuance. In the winter of 1895-6 the Massachusetts Baptist Sunday School Association, looking over the field, decided to buy a plot of ground and erect on it a chapel for the maintenance of a Sunday school, and other religious services, under the supervision of this church. The chapel was completed and dedicated Sunday afternoon, February 16, 1896. Stephen Moore, Esq., of Newton, president of the State Sunday School Association, and State Secretary William W. Main were present and delivered addresses. Brother Wilbur H. Flanders of this church was elected superintendent of the Sunday school, which office he has held, to the satisfaction of the school and others, to the present time, and under whose faithful labors the school has steadily grown in numbers and interest.

At the annual meeting this year (1896) the church was notified that a legacy of \$1000 had been received from the executor of the will of the late Mrs. Eleanor B. Toothaker, widow of the late Dr. Samuel A. Toothaker, "to be used by the Baptist church in Wakefield, Mass., for the support of public worship."

Dr. Toothaker and wife were members of this church from September, 1838, to November, 1841.

At this same meeting a proposition was made that the church appoint deaconesses. The proposition was referred to a committee which, after

consideration, reported adversely, and the matter was dropped.

Sunday evening, April 12th, the Sunday school held interesting exercises to the memory of Miss Georgie L. Heath who died January 19, 1886. Miss Heath—a sister of Mrs. Joseph Morton—was a talented lady, of a strong personality, who thoroughly identified herself with the activities of the church and Sunday school. She was a gifted writer and the contributions from her pen not unfrequently enriched the services of the sanctuary and the exercises of the Sunday school. The exercises this evening consisted of recitations from her poems and a concert exercise arranged by her, entitled “The Christian Life in Praise and Prayer.”

The evening was a delightful testimony to the large place she still held in the memory of those she had so faithfully served.

She originated the Messenger Corps, whose beautiful ministrations are well known to the sick and suffering of this church and congregation. It sprang from her own private ministries to the sick and needy, in which she enlisted the co-operation of a few lady friends who finally organized, about two years before her death, under the significant name which she chose for the society. It consists of a limited number of ladies, whose names are unknown outside of their circle, and whose benefactions are mainly from their own private purses. A few weeks before her fatal illness Miss Heath

remarked to a friend "I hope that I have now established the Messenger Corps on a permanent basis." A hope in which all may fervently join. The writer has had frequent opportunities to know how gratefully the loving ministrations of this organization are received and appreciated.

Nov. 3, 1896, another of the aged members of the church passed away, sister Charlotte N. Evans. She was a devout christian, and devoted to the church with which she had been connected nearly half a century. She was a constant attendant upon the services of the sanctuary in which she delighted. Few, if any, of the hearers could give as complete a report of the sermons preached, of which she was accustomed to take notes for her own pleasure and for the benefit of those who were unable to hear them. At her death she left to the church \$1,000, the income to be used for the general purposes of the church.

The last of this year Mrs. Harriet N. Flint, whose gifts to the church have been mentioned in this history, followed her sister, Miss Charlotte N. Evans, into the other world. She left a considerable fortune and in her will made Newton Theological Institution and this church residuary legatees; two thirds going to Newton to aid indigent students preparing for the ministry, and one third to this church, the income to be used for the general purposes of the church. She was a woman of remarkable business sagacity, and her

religion was eminently practical. Her benefactions, which were numerous, were carefully considered and intelligently bestowed.

During the summer and fall of this year frequent conferences were held by the pastors of the churches over the advisability of union evangelistic meetings, to be conducted by an accredited evangelist. The matter was submitted by them to their respective church committees, or official boards, upon whose recommendations the churches arranged for three successive weeks of union evangelistic meetings to be conducted by Rev. C. L. Jackson. They were the first union meetings of this character ever held in the town.

Rev. Mr. Jackson began his labors, with the assistance of Mr. Crowell, a gospel singer, Sunday evening, February 14, 1897. The first week the meetings were held in the Congregational church, the second week in the Methodist church, and the third week in the Baptist church. The conduct of the meetings was far from any sensational methods. The sermons were forcible presentations of Scriptural truth, with direct appeals to the consciences of the hearers. The interest developed slowly, but steadily to the end.

The work was thorough and satisfactory, if we may judge of it by the results manifested in this church. Of the forty-five candidates for baptism and church membership this year, thirty-nine conversions were traced directly, or indirectly, to

the influence of these meetings. Looking over this list at the present writing nearly all of these converts are found to be in active church relationship.

One marked feature of these meetings, similar to that which characterized the meetings of Mr. Pratt in 1888, was their influence upon those of adult age. Of the thirty-nine converts, mentioned above, twenty-two were above twenty years of age, and of these fifteen were heads of families.

In the fall of this year brethren Samuel L. White and Robert N. Howard, both of whom had previously served the church in the diaconate, were elected deacons, increasing the number to six, instead of four which had been the limit for many years.

CHAPTER XIII.

At the annual meeting in 1898 an advanced step was taken by the church in considering the proposition to substitute individual cups for the common cup at the Lord's Supper. The matter was submitted to a committee which subsequently reported in favor of the change. Action by the church was deferred, however, to the Covenant meeting in September when the change was made by a ballot vote of sixty-three to twenty-seven, and went into effect at the Communion service in November.

The natural prejudice against a change from the old, time honored custom which symbolized so forcibly the idea of fellowship has, we think, gradually subsided.

The Boston East Association this year held its fifth anniversary with this church. The opening sermon by Rev. H. O. Hiscox, of Malden, was deeply spiritual and was the key note to all the services that followed. The interesting exercises of the day closed with an impressive address at the evening session by Rev. T. B. Johnson, of Lynn, on "Successful Church Work." About four hundred guests were entertained by the church with its accustomed liberality.

In October Mr. Franklin Poole died, leaving to the church his estate on Salem street "without

conditions, to be retained and rented by the deacons, or sold and the proceeds invested, or otherwise appropriated, according to the pleasure and action of the church."

The wife of Mr. Poole, who died in 1893, was an active and devoted member of the church for more than half a century, and previous to her death, by mutual agreement, this disposition of the property was to be made at his decease.

On the morning of the 18th of November the church met with a severe loss in the death of Dea. Edward Mansfield, who suddenly passed away in his 86th year. The evening previous he occupied his accustomed seat in the prayer meeting and took some part in the service. For a year previous his health had been failing, but he retained his mental faculties in a remarkable degree, teaching a class of ladies in the Sunday school to the last, and leading the school in prayer the Sunday previous to his death.

The writer was a neighbor of his for ten years and ever found him a courteous christian gentleman, a wise and sagacious counsellor, chary of advice or suggestion, a warm supporter of his pastor, with a quick recognition of his prerogatives. His long and intimate acquaintance with the church, in whose affairs he was actively engaged for more than half a century, rendered his presence in the committee room invaluable and gave great weight to his opinions in the business meetings of

the church. The records of the church, which he kept for fifty years with painstaking care, are remarkably complete and full, little less than an historical abstract, as such records should be, but seldom are.

Sunday morning, December 4th, his pastor preached a memorial sermon from Acts 13: 36, which was followed by an impressive memorial service in the evening, in which high tributes to the character of brother Mansfield, tender testimonies and interesting reminiscences were given by his former pastor, Dr. Bullen; by Chester W. Eaton, Esq., and Dea. Morrison, of the Congregational church; and by Dea. A. G. Sweetser, brother E. R. Partridge, superintendent of the Sunday school, Rev. C. H. Hickok and Dea. S. W. Lufkin, of this church, the latter presenting the following paper from the pastor and deacons of the church:

“ We, the pastor and deacons of this church, desire to express and place on record our sense of the deep loss we sustain in the death of our beloved brother, Edward Mansfield, with whom we were permitted to hold official relations so many years. His long acquaintance with, and accurate knowledge of the affairs of the church, and his untiring devotion to her interests; his superior judgment and kindness of spirit, together with his uniform courtesy and regard for the opinions of others, rendered him invaluable in our councils,

and won all our hearts. In his departure we feel that the church has lost one of her most faithful servants, and each of us a personal friend." The first of the following month Dea. S. L. White was elected church clerk.

The year 1899 opened propitiously. The services of the Week of Prayer were so well attended, and of such interest, that additional meetings were held the following week, and during the spring nine converts entered the church.

On Easter Sunday, which was the first Sunday in April, the church held an extra service. The Covenant meeting, usually held the Friday evening preceding the first Sunday in the month, was held in the auditorium at three o'clock Sunday afternoon. Many of the aged members were in attendance. The spirit of the meeting was excellent, and of the one hundred sixty-five present, one hundred twenty-five participated in the conference. This was followed by the Lord's Supper for which the previous meeting seemed to have made fitting preparation.

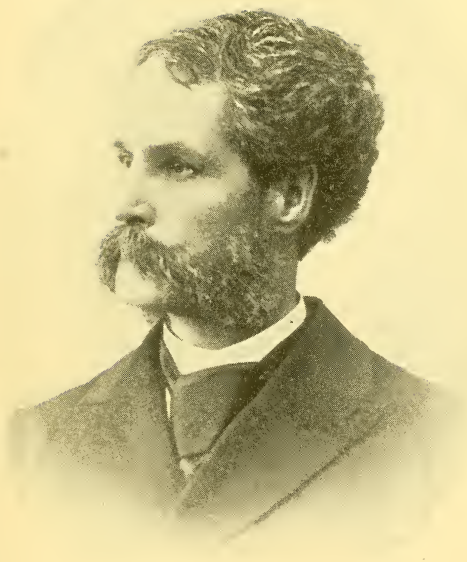
On account of the unpleasant weather which so frequently prevails the first week in January, the customary Week of Prayer, at the suggestion of of their pastors, the evangelical churches in the town decided to substitute some week in the autumn, upon which the pastors should agree, to be observed by them as the annual week of prayer. As a result this year (1899) the second week in

October was so observed. The services were held in the separate churches, closing with a union meeting in the vestry of this church Saturday afternoon at three o'clock. Throughout the week the weather was fine, the attendance good, and the interest steadily increased.

At the annual meeting the following year (1900) a much needed action was taken toward preparing suitable dressing rooms for the candidates for baptism, culminating in the convenient rooms now in use over the pastor's ante-room in the church.

On the morning of Saturday, the 21st of July, a destructive conflagration raged in the centre of the town, seriously damaging the Universalist church, whereupon the deacons of this church promptly offered their society the use of the Baptist church until their own was ready for re-occupancy. The offer was courteously declined, they preferring the use of the Congregational church which had also been tendered them.

In the autumn a thorough canvass of the town was made under the direction of the pastors of the Congregational, Baptist and Methodist churches, having for its object, a basis for more intelligent and practical christian work, the reaching of families and individuals that are non-attendants upon the services of any of the churches in the town, and the children who are not in Sunday schools. The town was divided into three districts; three canvassers were selected, one from each church, and assigned, one to each district.



REV. N. R. EVERTS.

The work was carefully and conscientiously performed. After the canvass was completed brother Frederic Emerson, who was the canvasser selected from this church, was appointed by the church as a religious visitor in the town, under whose faithful labors strangers have been led to attend the services of the church, and a number of children brought into the Sunday School.

CHAPTER XIV.

At the close of the morning service, Sunday, October 21st, Mr. Everts read a letter to his people, resigning his pastorate of the church to take effect on or before the first day of December following, the latter date completing the twelfth year of his ministry with this church. The resignation was accepted at the following Covenant meeting, November 2nd, with a vote to continue the pastor's salary to January 1, 1901. At the prayer meeting, the week following, kind and appreciative resolutions were passed by the church with reference to the pastor and his ministry with the church.

The second week in November was observed this year as the Week of Prayer. The meetings during the week were marked by unusual interest in all the churches, and closed with a union meeting in the Congregational church Sunday evening, November 18th. The auditorium was filled by a congregation numbering about five hundred fifty persons and was of remarkable interest. Besides the remarks of the pastors, forty-three testimonies were given by the congregation and the Spirit of God seemed moving the hearts of the people.

Tuesday evening of this week a fine crayon portrait of the late Dea. Mansfield was presented to

the church by the pastor, in behalf of the donors, and was received, in behalf of the church, by Dea. Sweetser. Others followed in tender words, indicating the large place this good brother holds in the hearts of this people. His portrait hangs by the side of his worthy compeers in the diaconate, a noble group, whose holy living and devotion to the cause of Christ cannot fail to be an encouragement and inspiration to those who knew them, or may know of their godly lives and the faithful service they rendered this church.

It is worthy of mention that the deceased deacons of this church, with a single exception, lived to a ripe old age, three of them passing four score years. Dea. Eaton died in his eighty-eighth year; Dea. Mansfield in his eighty-sixth year; Dea. Smith in his eighty-fourth year and Dea. Stowell in his seventy-seventh year. Dea. Sullivan passed away in his forty-eighth year.

At the Covenant meeting, Friday evening, November 30th, Mr. Everts closed his ministerial relations with this church. After the benediction, to his surprise, the people resumed their seats and he suddenly found himself confronted by a brother of the church who, tenderly referring to the separation of pastor and people, now consummated, presented him with a purse containing \$120 in gold, the unsolicited gift of individuals of the church and congregation. Mr. Everts was deeply moved by this expression of the affection of his

people and could only say, in a broken voice "Thank you." The Sunday morning following the pulpit was supplied by Rev. W. H. Eaton, Secretary and Superintendent of the Massachusetts Baptist Convention, and an esteemed member of this church.

In the evening a farewell service was given the retiring pastor by the church, with co-operation of the Congregational and Methodist churches, presided over by Rev. Mr. Eaton. The floor and gallery of the auditorium were filled by the three congregations, and citizens of the town. Rev. Charles H. Hickok, a member of this church, led the congregation in responsive readings from the Scriptures and Dea. Robert N. Howard offered prayer. Exceedingly kind and fraternal addresses were delivered by Rev. Albert P. Davis, pastor of the Congregational church, and by Rev. Putnam Webber, pastor of the Methodist church; and parting words, in behalf of this church, were tenderly spoken by Rev. W. H. Eaton.

To these addresses a response was made by Mr. Everts, in which he said that whatever success might have attended his ministry here was due to the uniform courtesy he had always received from the citizens of the town, and the delightful relations he had been permitted to sustain with the churches and their pastors; but still more was due to the sympathy and support which, throughout his entire pastorate, this church, in all its departments, had generously given him.

The remainder of the month the pulpit was supplied, and the mid-week prayer meetings conducted, by Rev. C. L. Jackson, whose evangelistic meetings were such a blessing to the town in the late winter of 1897. His ministry during the month, and the first Sunday in January following, was signally blessed in the awakening and conversion of sinners.

The last night of the century a union Watch Meeting of the Congregational, Baptist and Methodist churches was held in the Methodist church, conducted by Rev. Mr. Webber, pastor of the latter church, and sermons were preached before a large congregation by Rev. N. R. Everts, Rev. A. P. Davis, and Rev. C. L. Jackson; and the eventful century fittingly closed with the members of the three churches bowing together around one altar in silent prayer.

In reviewing the century one cannot fail to be impressed with the thought that this church has been signally blessed of God. If its growth has been slow it has been sturdy. The obstacles it encountered in its childhood grounded it in the faith. In its youth it courageously met and overcame the perils incident to the Millerite and anti-Masonic movements. It took strong and advanced positions with reference to Temperance

and Slavery when such positions were unpopular. At an early period it was deeply imbued with the missionary spirit, and its contributions to the Foreign, Home, and State work have not been meagre. It stood loyally by the Union during our late civil war. And in these later years, indifferent to the charge of narrowness and bigotry, it has stood among the timid and wavering, "contending earnestly for the faith which was once for all delivered unto the saints." Strong and united it occupies today an enviable position among its sister churches in the Commonwealth.

Nor is it difficult to find the secrets of its successful career, on the human side, as we trace its history. From the first it has chosen its officers from among its best men, selecting, with great care, those who seemed especially qualified for the positions they were called to fill. It has been moderate in counsel, and conservative in thought and action. It has sought to avoid dissension and strife, submitting quietly to the decisions of the majority. Its ministers have been, in the main, strong men, sound in the faith, fearless in the defence of the gospel, and highly esteemed in the community. Under these influences the church has grown strong and self reliant; even when destitute of a pastor for long periods, maintaining its services, retaining its membership, and enjoying "seasons of refreshing from the presence of the Lord."

May the spirit of the fathers rest upon the children and lead them to emulate their virtues, so that the historian of the coming century of this church may tread the pathway of the years with increasing delight, and say "The fathers builded well, but the latter glory of this house is greater than the former."

The whole number who have united with the church since its organization is believed to be

By baptism	870
By letter, experience, etc	480
To which add the original number	67
Total	<hr/> 1417
Losses by death, dismissals, &c.	993
Present number, Dec. 31, 1900	<hr/> 424

LIST OF PASTORS SINCE THE ORGANIZATION
OF THE CHURCH TO DEC. 31, 1900.

	Pastorate	
	Began	Ended.
*Rev. Ebenezer Nelson,	Jan. 1804	Apr. 1815.
Rev. Gustavus F. Davis,	Apr. 1818	Aug. 1829.
Rev. Joseph A. Warne,	Nov. 1829	Oct. 1830.
Rev. James Huckens,	Sept. 1832	May 1833.
Rev. Isaac Sawyer,	Apr. 1835	Apr. 1838.
Rev. Charles Miller,	May 1838	Oct. 1838.
Rev. Larkin B. Cole,	Apr. 1840	Jan. 1842.
Rev. Charles Evans,	May 1842	Mar. 1844.
Rev. Paul S. Adams,	May 1844	Sept. 1848.
Rev. Daniel W. Phillips,	Jan. 1850	May 1863.
Rev. George Bullen,	Jan. 1864	Nov. 1866.
Rev. James W. Willmarth,	Mar. 1867	Oct. 1869.
Rev. Richard M. Nott,	Aug. 1872	July 1874.
*Rev. Charles Keyser,	Mar. 1875	Sept. 1877.
Rev. R. R. Riddell,	June 1878	Dec. 1882.
Rev. Roland D. Grant,	Apr. 1883	Sept. 1888.
Rev. N. R. Everts,	Dec. 1888	Dec. 1900.

* Rev. Ebenezer Nelson, the first pastor, began preaching in Wakefield (So. Reading) in 1801.

LIST OF DEACONS SINCE THE ORGANIZATION
OF THE CHURCH TO DEC. 31, 1900.

	ELECTED	DIED
Jacob Eaton	Jan. 31, 1804	May 27, 1859.
David Smith	Oct. 30, 1817	Apr. 6, 1855.
Martin Stowell	Oct. 30, 1817	June 3, 1865.
Manning W. Sullivan	May 18, 1855	Oct. 27, 1863.
Albert G. Sweetser	Jan. 23, 1863	Present Dea.
Edward Mansfield	Feb. 5, 1863	Nov. 16, 1898.
Stephen W. Lufkin	Nov. 20, 1882	Present Dea.
Robert N. Howard	Nov 20, 1882	
Moved to Kansas Dec 4, 1885.	Re-elected Nov. 5, 1897, Present Dea.	
Samuel L. White	Feb. 18, 1886	
Resigned, Dec. 2, 1892.	Re-elected Nov. 5, 1897, Present Dea.	
Harvey B. Evans	Jan. 16, 1894	Present Dea.

LIST OF CLERKS SINCE THE ORGANIZATION OF THE CHURCH TO DEC. 31, 1900.

	TERM OF SERVICE.	
David Smith	Jan. 31, 1804	to Feb, 28, 1822.
Wm. Patch	Feb. 28, 1822	to May 30, 1823.
Joshua Tweed	May 30, 1823	to Apr. 29, 1824.
Robert Wiley	Apr. 29, 1824	to 1825.*
Zenas Eaton	1825*	to Feb. 18, 1830.
Joseph A. Warne	Feb. 25, 1830	to Oct. 28, 1830.
Zenas Eaton	Oct. 28, 1830	to Feb. 24, 1831*
Thomas Evans	Feb. 24, 1831*	to Feb. 2, 1832.
Benj. B. Wiley	Feb. 2, 1832	to Feb. 15, 1837.*
R. C. Wiley	{ Clerk pro tem. Feb. 15, 1837* to Nov. 16, 1837.	
	{ Standing Clerk. Nov. 16, 1837 to Dec. 12, 1839*	
Samuel A. Toothaker	Jan. 16, 1840	to Sept. 16, 1841.
Martin Stowell	Sept. 16, 1841*	to Jan. 1, 1847.*
P. S. Adams Clerk pro tem.	Feb. 5, 1847	to Sept. 7, 1848.
Edw. Mansfield	Sept. 7, 1848	to Nov. 16, 1898.
Samuel L. White	Dec. 1, 1898	Present Clerk.
Lyman E. Sweetser Asst. Clerk	Apr. 5, 1894	Present Asst.

*These dates are as near as can be ascertained from the old records.

LIST OF SUPERINTENDENTS OF THE SUNDAY
SCHOOL SINCE ITS ORGANIZATION IN
1818 TO DEC. 31, 1900.

	TERM OF SERVICE.		
Gustavus F. Davis	1818	to	1829.
Martin Stowell	1829	to	1833.
Harrison Pratt	1833	to	1835.
Jeremiah Chaplin, Jr., three months in			1835.
Loel Sweetser,	1835	to	1840.
Warren Wiley	1840	to	1848.
Edward Mansfield	1848	to	1871.
Henry L. Haskell	1871	to	1877.
Dr. S. W. Abbott	April to July 1877.		
George H. Sweetser	July 1877	to	April 1879.
Henry L. Haskell, 2d term	1879	to	1882.
George H. Smith	April 1882	to	Oct. 1884.
S. A. Lenfest	Oct. 1884	to	April 1887.
Wm. C. Campbell	1887	to	1890.
Geo. H. Smith, 2d term	1890	to	1898.
Edwin R. Partridge, Present Superintendent.			

MEMBERS OF THE CHURCH WHEN CONSTITUTED,
JAN. 31, 1804.

Rev. Ebenezer Nelson.
Jacob Eaton.
- Cornelius Sweetser.
Jeremiah Green.
- Lilley Eaton.
Eliab Parker.
Joseph Smith.
Caleb Green.
Jonathan Pratt.
Samuel Wiley.
David Smith, Jr.
Noah Smith.
Caleb Eaton.
Thomas Woodward.
Joseph Bryant.
Aaron Sweetser.
Barzilla Reed.
Abel Beard.
Abraham G. Pope.
Adam Hawks, Jr.
Paul Sweetser, Jr.
Nathan Eaton, Jr.
Ebenezer Bryant.
William Dix.
Andrew Walton.
Ebenezer Walton.
Samuel Bryant.
William Crane.
Ebenezer Evans.
George Evans.
- Elias Sweetser.
Betsy Nelson.
Susannah Smith.
Ruth Brown.

Naomi Badger.
Polly Deadman.
Martha Green.
Hannah Green.
Polly Vinton.
Dorcas Smith.
Rebecca Eaton.
Mercy Pratt.
Mary Newhall.
Hannah W. Eaton.
Hannah Sweetser.
Phebe Sweetser.
Phebe Smith.
Katy Smith.
Nancy Eaton.
Rebecca Bryant.
Patty Hawks.
Lydia Sweetser.
Lydia Bryant.
Sally Walton.
Hannah Center.
Polly Center.
Mary Bryant.
Katy Eaton.
Martha Nelson.
Lois Nelson.
Nelly Green.
Phebe Green.
Eunice Eaton.
Katura Green.
Eliza Green.
Hannah Hawks.
Sally Vinton.

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